

Miscellaneous.

THEBES, LUXOR AND KARNAK.

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THESE names stand for the most remarkable group of ruins on the face of the earth. The "Hundred-gated Thebes" of Homer extended for several miles on either side of the River Nile, about six hundred miles from the Mediterranean. According to Strabo, Thebes could furnish 20,000 war chariots, and must therefore have been a city of large population and wealth. Of this fact the vast necropolis and the extensive ruins of temples and palaces give ample demonstration. Excavated in the slopes of the Libyan Mountains are the tombs of the Pharaohs. These lords of Egypt prepared while alive a place of sepulture where their bodies might remain forever inviolate. Hence vast crypts were made, extending for hundreds of feet into the solid rock, and were elaborately decorated with religious and symbolic sculpture and painting. Huge sarcophagi of red granite were brought from the distant quarries of Nubia, and in these the dead kings were placed, each apart in his own secret chamber. But the desecration of many tombs for their enclosed treasure caused a high priest of the 21st dynasty, 1100 years B. C., to remove the mummies of the Pharaohs to a secret tomb among the Libyan hills, that their royal dust might remain there undisturbed.

The story of the finding of the Pharaohs, as told in broken English with much dramatic action by our dragoman, Youssef M. Hamoud, beside the broken sarcophagus of Ramesses III., in the dim light of our candles, lacked no element of weird romance. In 1881, from the number of valuable finds brought to light by Ahmed-Abderrasoul, an Arab guide, Professor Maspero, director of the Boulak Museum, suspected that he was rifling some royal tomb, and had him arrested. For two months he lay in prison silent and sullen. Then his brother divulged the secret, and in a deep pit in a remote valley, 185 feet from the light of day, was found a large sepulchral chamber containing the mummies of a score of the kings and queens of ancient Egypt, ranging from 1,750 to 1,100 years before the Christian era, clearly identified by their cartouch names upon their mummy cases. It required 300 Arab slaves five days to bring to the surface these long-buried dead and to carry them to Luxor for shipment to Cairo. As the steamers conveying these dead sovereigns of Egypt sailed down the Nile, the native women ran with disheveled hair and loud lamentation along the banks, and the men fired off guns as at a royal funeral.

In 1886, in the presence of the Khedive, Prof. Maspero unrolled several of these mummies and disclosed to the light of day, after the lapse of over 3,000 years, the faces of the Great Ramesses, of his father, Seti I., of his son, Ramesses III., and of other dead Pharaohs whose name and fame once filled the world. In the national museum at Gizeh I gazed long, face to face, on the stern features of Ramesses II., the Sesostris of the Greeks, the Pharaoh of the oppression and the Exodus, whose monuments abound throughout the land of Egypt and whose memory still haunts its mighty temples and tombs like an abiding presence.

One of the most conspicuous of the temples that bear his name is the famous Ramesseum at Thebes. Here, lying prostrate in the dust, is his colossal portrait-statue—the hugest ever made, even in Egypt. It measured 57 feet and 5 inches in height, and weighed over 1,198 tons. As I climbed over this vast monolith, the problem how it was brought from the distant quarries of Assuan was difficult to understand. Sitting in an attitude of repose, with his hands upon his knees, it seemed to symbolize his rest after his mighty conquests. Then follow court after court of crumbling columns and a vast pylon sculptured all over with the record of his achievements in his Syrian war, and with the proud boast, "By myself I have done battle; I have put to flight thousands of nations, and I was all alone."

Within twenty minutes' ride is the still vaster palace and temple of Ramesses III., of special interest as showing in sculptured bas-reliefs the king among his daughters, one of whom brings him flowers; with another he plays draughts; while he caresses another who is offering him fruits.

In a great court, surrounded by giant lotus columns eight feet in diameter, and having mutilated statues of Osiris around the walls, we ate our lunch. A graceful Arab girl, Zenobia by name, light-footed as a gazelle, carried cool water on her head in a porous jar; our Arab guide interpreted the hieroglyphs and sculptures with which the temple within and without was covered; and it was altogether a strange mingling of the living present and the long dead past.

Twenty minutes' ride through fields of ripening wheat brings us to the famous Colossi. For five and thirty centuries they have patiently sat side by side daily, greeting the day's first kiss. Each a monolith of 51 feet 13 inches in height, they rest on pedestals 13 feet high. Though shattered by earthquake more than 1,900 years ago, they still are strangely impressive. One of these was the famous vocal Memnon, which was feigned to utter a voice of welcome every day to the rising sun, and sometimes with courtly complaisance to repeat the greeting in the presence of some great conqueror or potentate. My Arab donkey-boy climbed into the lap of the vocal Memnon—a mere dwarf in that mighty presence—and sharply struck again and again the sonorous stone, which responded in clear, ringing ut-

terance for the benefit of a pilgrim from a land undiscovered for 3,000 years after the great Amenophis III., whom it commemorates, had gone to his sepulchre.

A PENTECOSTAL SERVICE.

ONE of the most interesting and helpful features connected with the General Conference is the arrangement to hold each day what is known as pentecostal services, which occur every afternoon between 4 and 5 o'clock. They are conducted by Rev. S. A. Keen, D. D., of the Cincinnati Conference, who left the pastorate of Walnut Hills Church at Cincinnati because he felt called of the Lord to devote himself entirely to evangelistic work. He is aided by John P. Hillis, a student of De Pauw University, who leads the singing, and also renders solos with great spiritual effect. Dr. Keen is a man of about 45 years of age, tall, with well-shaped head and high forehead, and a pleasant face which shines with spiritual rapture as he sings or speaks.

Upon the first afternoon that we attended these services, there was a large audience, with many delegates, present. Bishop Thoburn was on the platform, and led in fervent prayer. We noticed Editors Moore of the Western and Berry of the Epworth Herald, Chaplain McCabe, Dr. Brodbeck, Rev. J. B. Lapham and J. M. Emery. After singing a few moments, Dr. Keen asked for brief expressions relative to the operation of the Holy Ghost upon the souls of any present. A large number responded with grateful and fervent testimonies. Mr. Hillis sang with impressive effect, "Step out on His promise, get under the blood."

Dr. Keen then spoke about fifteen minutes upon Luke 11: 13: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" He began his very excellent address by saying: "I desire to inject as little of myself as possible into what I shall say." He made the following points very lucidly and forcefully: 1. This pentecostal promise is for the gift of the Holy Ghost Himself. It is not the promise of the light, warmth or power of the Holy Ghost. 2. The Holy Ghost is eligible to every consecrated believer. Every one may receive Him. 3. The gift of the Holy Ghost is to be had for the asking. The evangelist put the strength of his address upon this point. There is a great deal of unsuitable and insufficient asking. You want love, fullness of faith, assurance in prayer, liberty in Christ, and you have fixed your thought upon some one of these things, and you ask for it, but you ask amiss. You should ask for the Holy Ghost Himself, and in receiving Him you will get the love, purity, faith, fullness of salvation, that you desire. He said, in illustration: "When I was stationed in Columbus, I met one Monday morning a faithful brother whom I had known many years. I said: 'How are you, Brother—?' He answered, 'I have been a member of the Methodist Church for eighteen years. I am superintendent of the Sunday-school and a class-leader, but I do not know that I am a child of God. What shall I do? I stand beside it in this way any longer.' I was in a hurry," said Dr. Keen, "and did not have time to talk with him at length; so I said the most practical thing in mind. I told him, 'The next time you pray, utter this simple prayer: O Lord, give me the Holy Ghost that I may know that I am a child of Thine! Thou wilt do it. Amen!' That man," said he, "was one of the noblest men I ever knew. He was the soul of honor, and strove in everything to be a most faithful Christian." The Doctor did not see him for a week, and then met him again on the street. When hardly within speaking distance, the man, usually very quiet, shouted out, "It is done! I know now that I am a child of God." And then he told his story, saying that when he went home that night he prayed after supper as usual for the church and the family, but just before closing his prayer he cried out for himself, "O Lord, give me the Holy Ghost that I may know that I am a child of Thine! Thou wilt do it. Amen!" He rose from his knees, and took up his daily newspaper as was his custom, but there came into his soul such an inflow of joy, light, sense of purity, peace and fullness as he had never known before, and then and there he realized that he had received the Holy Ghost and the assurance of adoption.

With very great effect Dr. Keen enforced his instruction by relating this personal incident. Then he requested all who possessed the Holy Ghost, and all who wanted Him, to gather about the altar and to fill into the aisles leading up to the altar. "Take a step forward," he said, "every one of you, if only into the next pew, and you will be blessed in the effort." A large number responded. We were profited by the service. It is well known that we are not partial to evangelists, but we can most gratefully and heartily commend Dr. Keen and his associate, Mr. Hillis, to all of our churches. Dr. Keen is wise, thoughtful, tender and tactful. He exhibited no hobbies in creed or in practice. We were glad to learn that Dr. J. W. Hamilton has

invited him to assist at the camp-meeting at Asbury Grove this summer. ZION'S HERALD will give him and his helper a hearty welcome to New England.

DR. W. F. MOULTON'S ADDRESS.

(Extracts from the Fraternal Address of the representative from the British Wesleyan Conference.)

I THANK you with all my heart for your cordial greeting. Allow me to say that my experience, since I landed in the United States, has been all of one piece. I have met with nothing but the most unbounded kindness. Notwithstanding that I have had everything around me to emphasize the difference between this vast country and the small island which I have the honor to represent, I have felt completely at home among you. . . . In the great missionary meeting of the afternoon the words of a hymn were announced; it was a national hymn:—

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing!
Land where my fathers died;
Land of the pilgrim's pride;
From every mountain's side
Let freedom ring!"

I paused a moment to think, Am I excluded? Dare I sing this hymn? A moment only, and I sang with heart and voice. I took every word as my own. No blunders of a judicially-blinded government one hundred and twenty years ago, no heroic acts of your great hero, George Washington, and his renowned associates, can deprive me of the right to link myself, an Englishman, with your great country. Our past is yours. Your past is ours. The more I reverse my beloved Queen, the more loyal I am to my land, and the more earnestly will I maintain that you and we are one. . . . If I speak strongly, it is because I feel deeply. The vastness of your country, its inexhaustible resources, the beauty and grandeur of many of its natural features, the energy and enterprise of your people, the greatness of your cities—all these have photographed themselves on my mind and imagination, whether I will or no, and the picture develops itself without any choice of mine. I will not weary you with the impressions of a stranger. You have been satisfied with the exclamations of admiring wonder which even the most callous of those who visit your land are compelled to utter. I have no skill in word-painting, and you need none. But as long as I live a single word will suffice to call up a world of associations. In the course of one week I have seen Boston, Niagara, Chicago, Omaha—Boston, in its thrilling history engraved on an Englishman's heart, the history of Plymouth and of Bunker Hill, its Puritan power, its scholarly influence; Niagara, in its unutterable dignity, purity and awful force, as wonderful in nature as its country is in history; Chicago, just risen from its ashes, strong and conscious of its strength, contemplating a future which transcends imagination; Omaha, but yesterday a camping-ground for uncivilized wanderers, now guaranteeing "equality before the law" to citizens of thousands. . . .

My place has, during many years of my life, been in the study and the lecture-room, and I am constrained to confess that, as it seems to me, America has in one respect not yet received with sufficient fullness its meed of praise. The services rendered by the great scholars of America in the field of classical learning ought to be more freely and frequently acknowledged. . . . Your Methodist Church and ours are wholly separate and yet closely united—two churches, and yet more truly one. We could not decide one of the many hard problems that await solution in this General Conference. You would not thank me if I gave an opinion upon any of them; when I opened my mouth I might but reveal the fact that, though I know your spirit, share your aims, appreciate the genius of your great church, yet my insular limitations had made it impossible for me to grasp essential conditions of the problem. But I have studied your constitution with care and I admire it greatly. I come as a learner, and, as I hope, with the humility of a disciple. Principles which work with us within narrow limits show themselves with you in their full development. The environment which with you is fluid, has in our older country crystallized into a solid mass. You mold what is around you and conform it to your own chosen model; we must often be content to influence what is essentially of diverse mind and nature. You may be pardoned if at times you forget that there are other churches besides your own; we, for good or for harm, are surrounded by influences which cannot for a moment be overlooked. . . . It is my duty and privilege to convey to you tidings of our affairs in England. My commission is not only to convey greetings of fraternal affection and esteem, but also to assure you that we on our part, as you on yours, are steadfastly maintaining the trust committed to us by the Lord. This I can testify with a good conscience. A year ago we held our centenary meetings. Some told us that it was strange and abnormal to commemorate John Wesley's death. But the date was chosen by a true instinct. We thanked God for what he had been able to build up in his long life—the culmination of his work. But his death was the crisis of our history. The seed had been sown, but, apart from the personal influences which had surrounded it, would it prove fruitful? There was darkness, doubt. But the seed was divine, and its divine origin proved itself. Providence fostered the growth of that which Providence had brought into being. And the world—the religious world, however

unfriendly once—has come to see this truth. They criticize and find fault still, but they confess the work of God. They speak of Wesley's weaknesses, but if Wesley was weak, then is the work the more clearly proved to be divine. Our thankful retrospect brought us continually face to face with Methodism in its primitive state, with the words, thoughts and deeds of our founder and his associates. We could not escape the scrutiny which such comparison must bring. Had we changed in the lapse of time, the variation would have forced itself on all beholders. There was a dwarfing, humbling power in the nearer view of the giants of those early days. But, in all lowliness I say it, we could not write down our own condemnation as unfaithful followers, unfaithful recipients of the grand heritage, unworthy successors of the heroes, and not be recreant to our trust. We could find no breach of continuity. . . .

There are tokens that the spread of Christian holiness is unceasingly the aim of ministers and people. We have evangelists who are set apart to visit church after church, to their exceeding profit, but, like you, we find that permanence of result depends on the sympathetic care of the pastors in charge, and they tend their quickened people with loving oversight. . . . We rejoice with unexpressed joy in the wonderful advance of recent years in the study of the Sacred Word. The very microscopic scrutiny will serve to reveal the beauties that else would be hidden. The analogy of the past may fill us with hopeful confidence. Fifty years ago the fabric of the New Testament was assailed with unexampled vehemence, but there is no student among us now who does not look back with gratitude on the result of the attack. The assailants proved our best friends, in that they led us to a closer study and a deeper knowledge. The stone that has been laid is tried. It is a sure foundation stone, we believe, and will not make haste. I deprecate a spirit of fear and panic. The truth is sure. We can do nothing against the truth, but for the truth. Like yourselves, we recognize that there is abroad much unhallowed criticism, and we are grateful to those students who are true defenders of the faith. But there is something better than controversy. There are weapons more powerful than those of criticism. The answer to those who doubt the inspiration of Holy Scripture is to show the power of inspiration in molding the spiritual life. I am weary of attempts to trace the unsearchable—to explain how the inspiring Spirit wrought through man the inspired Word. Let us go to the Word itself. Let us live in its atmosphere—bathe ourselves in its light. It bears its own witness. . . .

I cannot but think of the lesson which your history teaches. I have been thrilled in my spirit as I have heard from one brother and another the memories of your glorious war. The iron has entered my soul as I have been told of the sufferings and perils of your people. I have thanked God with a heart full of emotion as I have heard of the simple, stern fidelity through which the dearest possessions were offered in sacrifice to your country and your God. And the victory came! You waited and you suffered—and you triumphed. Could we but realize it, we stand side by side in such a war. England needs America. America needs England. The spirit of Methodism knows no division of countries when the emancipation of the world is the prize to be won. I catch the hopeful tone of your Bishop's letter. The work committed to us can be done. By God's grace it shall be done. For "The Lord of Hosts is with us. The God of Jacob is our refuge."

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Worcester.—So many events have transpired since the heart of the commonwealth communicated with Zion's HERALD that material almost sufficient to fill the paper has accumulated. What with Conference buffets and episcopal arbitrations, Worcester Methodist has not lacked action, and has even given some slight evidence of turbulence. But the ripples have settled into repose, and we are now sailing in quiet seas. The reception are over. Each church has welcomed its pastor with due respect and solemnly declared that it has the best pastor and preacher in the city; and each pastor doubtless feels that he has the best church in his knowledge. Our only new recruit, Rev. Kennedy, bears himself well, and already seems "to the manner born." All seem to be working in the utmost harmony, and our prospects as a church were never better, if so good, as they are to-day.

Bro. Sanderson, while violently wrenched from the path marked out for him by his presiding elder, philosophically and Christianly accepts the situation, and with his usual indomitable energy is tilling the ground assigned him. The city mission work being thus precipitated upon us, a mass meeting of our city Methodism was called in Trinity, Sunday evening, April 24, to consider the matter. Everybody loves Bro. Sanderson, and the church was crowded. After various speeches, including one by ex-Mayor Winslow, Bro. A. B. F. Kinney, president of our Worcester City Missionary Society, opened the door for financial aid from all interested. It has been estimated that \$1,700 would be necessary to take proper care of our new work, and before the evening was through reliable subscriptions had been secured for the whole amount.

Bro. Knowles, likewise disappointed by the flat of the Bishop, returns to Coral St., and with his people is courageously facing the work of another year.

Our Social Union met on Monday evening, April 25, having as guests Rev. L. J. Lansing, who spoke eloquently and forcibly on denominational unity, and Rev. W. T. Perrin, who greatly interested all by his vivid descriptions of social life as seen by him in Europe and the East. The wives of these brethren, though not speaking—perhaps because they were not invited—lent grace and interest to the occasion. I think it may be truthfully said that socially, financially and spiritually, our Worcester Methodist has

taken in this last year a long step forward. There need be no apologies for her existence, and there is an excellent future before her.

In civic affairs the uppermost question is the temperance issue. Our license year went out April 30 in a perfect storm of drunkenness and debauchery. No license day dawned beautiful and bright, and no open saloon now daunts its traffic on our streets. The problem now is—how shall we retain our position? Earnest inquiry is being made, especially by the ministers of the city, to this end. We plan a continuous, vigorous and aggressive campaign from now on, till the polls close in December. Sermons and mass meetings on Sunday emphasized this purpose. More anon.

Neponset, Appleton Church.—Rev. E. H. Hadlock, formerly of the East Maine Conference, began his labors with this people, Sunday, May 1. On the following Wednesday evening he was tendered a reception in the vestry, when he was welcomed in a brief address by the president of the Ladies' Benevolent Sewing Society and presented with a basket of beautiful flowers by two little girls of the primary class of the Sunday-school. Mr. Hadlock then spoke briefly and hopefully of the work to be done in the church and community.

Lesell Seminary, Auburn, Maine.—Miss Clementine Butler, daughter of Rev. Dr. William Butler, of Newton Centre, spoke at Lesell Seminary, Sunday evening, May 8, upon India, where she spent a number of years while her father was a missionary in that country. The lecture was profusely illustrated with fine stereoscopic views of places and of buildings showing the architecture of the country. Miss Butler describes these scenes with the enthusiasm of one thoroughly acquainted with her subject and interested in it.

Nazomine.—At a recent meeting of the Nazomine Sunday-school board of the M. E. Church, suitable resolutions of sympathy were adopted in regard to the death of Mary E. Howard, wife of Rev. H. Howard, a former pastor.

Cherry Valley.—On Thursday evening, May 5, the Epworth League, accompanied by others of the church, congregation and Sunday-school, gave a reception to their new pastor, Rev. N. H. Martin, and his family. Music, handshaking, greetings, social talk and a collation filled the hours. The parsonage has received good attention within and without, and its furnishings are well.

North Boston District.

Woburn.—A reception was given to the pastor, Rev. Dr. G. A. Crawford, on a recent evening, which was a most interesting and successful affair. The pastors of the two Congregational and the Unitarian Churches spoke warm words of welcome, as did the president of the Y. M. C. A., and of the Board of Trade, all of which were eloquently responded to by the pastor. The altar was handsomely decorated with flowers, and the large company assembled passed an exceedingly enjoyable evening. Letters of regret were read from various prominent citizens, including fervent words from the pastor of the Baptist Church.

Charlestown, Trinity.—The special Gospel service which was held on Sunday afternoon for six months, has closed for the season. They have been attended by 23,000 people and have cost \$683, all of which, except \$80, the congregations contributed. The spiritual results, too, have been most encouraging, and the harvest will be gradually gathered during the coming months, 750 being forward for prayers on Sunday evening last.

Cambridge, Harvard St.—Has given the keynote for the contributions to the Boston Missionary and Church Extension Society, Sunday, May 8, the work of this society was presented by the superintendent, Dr. F. A. and the congregation responded on the spot with subscriptions and collection to the amount of over \$800. Several additional subscriptions will be given by members who were absent on Sunday.

Barre.—Rev. O. W. Adams, the new pastor, is cordially welcomed. The Epworth League and Ladies' Aid Society united in extending to him an informal reception at the vestry on Friday evening, April 29. Many members of the church and congregation embraced this opportunity of presenting to Bro. Adams their cordial greetings. The outlook is most favorable for a successful year.

Lynn District.

Wentworth.—The crystal wedding of Rev. and Mrs. W. C. Townsend was recently observed at the parsonage, Misses Letta and Cora Davidson receiving the guests. Among those present were Rev. L. B. Bates, D. D., Rev. E. P. Herlick, and Rev. G. W. Fuller. Rev. Dr. Joseph H. Mansfield, Revs. C. M. Hall, E. C. Heald, and W. W. Colburn sent greetings of congratulation. A fine musical and literary program was enjoyed, which was in charge of Mr. H. B. Griffin.

Lawrence, Parker St.—The pastor, Rev. Henry Matthews, is preparing a series of sermons on Sunday evenings which attract large congregations. The remaining three are: "The Second Coming of Christ—How, For What, and When?" "The Resurrection of the Dead." "Will there be a General Judgment?"

Crescent Beach, Revere.—Rev. W. F. Stewart has opened his pastorate here with great acceptance to the society, and a reception was given at the parsonage to the pastor and his wife on Thursday evening, May 5, at which Rev. Dr. D. H. Eia made the address of welcome on behalf of the congregation. On Sunday last the Sabbath-school, consisting of over 100 members, gave a welcome concert to the new pastor.

Peabody.—The Conference year has opened well. Persons are rising for prayers at nearly every meeting. Four have been received on probation. The Epworth League gave a very pleasant reception to the pastor, Rev. Jos. K. Wood, and wife, presenting Mrs. Wood with a beautiful basket of flowers. The address of welcome was given by Mrs. Knowlton, was responded to by the pastor. A musical and literary entertainment followed.

Washington St., Newburyport.—The year opens pleasantly. The church has succeeded in renting a much more eligible and commodious parsonage, and the pastor is as well accommodated as need be until the church owns its own house. Thursday evening, May 5, a house-warming was held and a cordial welcome given the pastor, Rev. H. B. Swartz, on his return for the third year.

Springfield District.

Springfield.—Presiding Elder Thorndike will reside at 110 Franklin Street, close by the home of Rev. C. A. Littlefield. Mr. Thorndike has mapped out his first quarterly visits on practically the same line as did his predecessor, Rev. Dr. Eaton.

Trinity.—Rev. Wallace MacMullen has introduced the Brookfield responsive services in his Sunday evening meetings. Rev. Dr. Breckinridge, of Brookline, who presented the cause of the Methodist Hospital on a recent Sunday, received generous treatment from this congregation. The morning col-

lection amounted to \$163, while the Sunday-school gave \$73.

The Loring Street A. M. E. colored flock of Springfield have once more had a change in pastors. Bishop Turner has ordered Rev. William Stewart to the Philadelphia Conference, and appointed Rev. H. C. Ashley, of Elmira, a member of the New York Conference, as his successor.

State Street.—Pastor W. H. Meredith has begun work under hopeful auspices. The church is cordially united with him.

Trinity.—The popular Brookfield responsive services have been introduced by Rev. Wallace MacMullen in the Sunday evening services. The hymns, responsive readings, sermon—the entire service in fact—is planned to centre about one general theme.

Laurel Park.—The Connecticut Valley Sunday-school and Chautauque Association, of which Rev. G. H. Clarke, of Chicago, is president, will begin its session this year on July 6, continuing till the 15th. A new Chautauque building, with office, C. L. S. C. headquarters, and rooms for the accommodation of classes, is expected to be ready for dedication on the opening day. The Association has recently been incorporated under the laws of the State and a permanent agreement with the Springfield District Camp-meeting Association, which owns Laurel Park, has been effected, which places the Assembly beyond the experimental condition. The list of lecturers includes Rev. Dr. Frank Russell, secretary of the Evangelical Alliance; Prof. W. H. Dana, of Dana's Institute, of Warren, O.; Rev. A. E. Dunning, of the Congregationalists; Mrs. Mary Livermore; James Clement Ambrose, of Evanston, Ill.; Rev. Dr. J. W. Hamilton; Prof. R. G. Hibbard, the elocutionist. A Sunday-school picnic and children's day has been arranged for the 8th, to which all the schools in the Valley will be invited.

Warren.—A very cordial reception and welcome back to their Sunday work was tendered to Rev. and Mrs. S. B. Sweetser by a large company of the parish, at the parsonage, on the evening of April 18. The event was a complete surprise to the recipients, and was accompanied by a generous "pounding," which all appeared to thoroughly enjoy. The year opens prosperously.

Greenfield.—The First M. E. Church gave their new pastor, Rev. Elias Hodges, and family a reception, Thursday evening, May 5. The ladies' parlors were filled with people. After introductions, refreshments were served to all present; after which Rev. Henry Hyde, pastor of the Congregational Church, welcomed the pastor to the town, the churches and homes of the people, to which Mr. Hodges responded in a happy manner. All then repaired to the chapel, where an entertainment was given, with music, reading, etc.

Orange.—The new pastor, Rev. J. W. Fulton, was given a very pleasant reception on Wednesday evening, April 27. Address, music, refreshments, and a season of sociability made the occasion especially enjoyable. On May day this church was surprised by the presence of a new bell from Mrs. John Ramsey. The bell was manufactured by the McShane Co., Baltimore, Md., and cost \$266. It was hung in the tower May 5, and in the evening a jubilee was held in the church, speeches being made by the pastor and Revs. H. S. Ward, Joel Stevens, and Rev. Mr. Judson, of the Congregational Church. Miss Flora Parmenter read a very spicy original paper, and representatives of different departments of the church spoke. Music was interspersed.

N. E. SOUTHERN CONFERENCE.

Worcester District.

Rev. E. S. Stanley and wife celebrated their golden wedding, April 11, at their home, Highland Park, Conn. There were present on the occasion four children, eight grandchildren, a son-in-law and daughter-in-law. Many letters of congratulation were received. One of the pleasantest surprises was the congratulations of the Annual Conference, then in session in New Bedford, communicated by Prof. F. D. Biskisles. The Sunday previous Bro. Stanley preached by invitation in the Methodist Episcopal Church, South, Manchester. In this connection an incident in his earlier life is mentioned as probably of interest to many. He says: "In 1860 it became my duty to preach the Conference sermon, and in the Pleasant St. Church, New Bedford. In those hot anti-slavery times, having been an abolitionist for many years, I was led to preach on 'What we owe for Blood.' Will you save him? If he be a god let him plead for himself." Subject: "Conservatism and Radicalism Compared." Rev. Dr. C. K. True was present, and congratulated me by saying, 'You have struck the keynote.' As was to be expected, the Democratic paper of the city struck back by saying the sermon was 'religionized rant.' In seven years from that time I was sent to Fourth St., New Bedford, and had the pleasure of a triumph over said paper in the end of slavery."

At Uncasville Bro. Truogakis and his people are in the midst of a gracious revival. At the last sacramental celebration a score received baptism. No such scene has been witnessed for many years before. The congregation the Sunday after Conference was the largest in two years. The service closed with one seeking pardon. Four others, over fifty-eight years of age, have recently professed conversion. The young people's meeting is largely attended, and is led by recent converts. A series of Sunday evening sermons on popular amusements and vices is in progress. Deep interest in these "Timely Themes" is manifested by the way in which the people come out to hear them discussed by the pastor. The King's Daughters, assisted by Miss Isa Anthony, of Fall River, gave a very successful entertainment, April 28. The proceeds, about \$22, are to be used in the purchase of new Bibles for the Sunday-school and social meetings. Miss Anthony's readings were highly appreciated, as was shown by repeated encores. On the evening of May 2, a little more than thirty members of the New London Epworth League came over by carriage and omnibus and held a spirited prayer-meeting in the chapel. Their pastor, Rev. Walter J. Yates, as Conference president of the League, gave an explanation of the object and advantages of the society, and names were taken for the organization of a local chapter. Hot coffee and sandwiches were served the visiting League before they started on their homeward ride.

At New London the year opens with favorable prospects. The retiring pastor, Rev. A. J. Conitas, during his four years of service, has seen the work of the Lord prosper under his hands, and left the charge in excellent condition. The services of the church are all very largely attended. The prayer and class meetings are spirited and edifying. The first Sunday evening after Conference three persons sought and found the Saviour. One other has since then started. A very pleasant public reception was tendered the pastor, Rev. Walter J. Yates, and his wife on the evening of April 25, in the parlors of the church. Music, addresses, refreshments, introductions and hand-shaking made from this congregation. The morning col-

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cultivates what the better soul really enjoys. The beauty of the landscape cannot be conveyed by deed. After purchase it remains the property of the man or woman capable of interpreting it. We can have only so much as we are. The best things God has made inalienable. No one but ourselves can deprive us of them. They lie about us in abundance, and wait to be appropriated by elect souls, who have come so close to Nature as to obtain the clue to her secret and to fall in love with her plain and simple ways.

For, really, when we get down to it, the key to every man's happiness is in himself. It is not what he has, but what he is, which insures felicity. To be selfish, unjust, impure and base, is to be unhappy, though millions may glitter about our paths; to be pure, elevated in purpose, to live in harmony with the higher laws of the universe, is to insure the highest good in spite of all the infelicities of our earthly condition. Wealth is often ill at ease, a gangrene on character, a temptation to do what is unmanly and base, while virtuous poverty rejoices in the sunlight of heaven, in the consciousness of integrity, in the sense of having done duty, and in the few material things within its grasp. Let not those unable to acquire wealth think their case desperate or hard; really the best things remain to them. The man who has learned to do with little has indeed a better dowry than the one who has found millions indispensable to his happiness. He is self-contained, self-helpful, having his wealth so completely rolled up as to be portable and secure from flood and fire. He is, in fact, the independent man.

WHY NOT NOW?

An attendant upon this General Conference, which is composed of a remarkable body of men who ably represent the whole church, cannot fail to note that certain great movements in the denomination are sure to carry at an early date. The demand of the laity for equal representation with the ministry is so just and reasonable, that it must be conceded. It is noticeable that this reform is led in the Conference by laymen who are known to be most devout and conservative, thoroughly loyal to the church and the ministry. Amos Shinkle, who would not consent to be seated apart from the ministerial delegates of his Conference, is a prominent and determined advocate of this movement. We hope the change may be made at this General Conference. Why not now?

Our way of solving the difficulty is very simple. Let the ministerial representation from each Annual Conference be reduced to two. But the ministry will not consent! Why not? Was the General Conference organized that so large an element of the ministry might receive the honor of an election to it? The body is decidedly too large and unwieldy, and the expense of the session to the church is unnecessarily great. Is it really essential that five hundred men tinker our creed and our polity every quadrennium? Has our Methodism no more of the elements of permanency in it? Could not a smaller body meet all the necessities of the church? Is it that two ministers from an Annual Conference would not be sufficiently representative? Is it not as equitable as that the vast membership of the church shall be represented by only two laymen from within the bounds of each Annual Conference? The simple question that is settled in the case is—What will best conserve the interests of the church at large? The General Conference does not exist for merely complementary purposes. Let a movement be started to decrease the ministerial representation. Why not now?

The removal of all limitation from the pastoral term is another movement that is inevitable. We are not anxious to hasten this change; but as it is to come, and as there is no good and sufficient reason for delay, why should it not be done at this Conference, and thus enable churches that desire to retain a successful appointee for more than five years to do so? Is any one alarmed at this proposition? If so, it is only necessary to recall the fact that at the time the extension was made from two to three years, as also from three to five years, there was the gravest apprehension of the result on the part of a very considerable portion of the church. But it has been seen that such fear was utterly groundless. If we are to have the change—and we shall—why not now?

The admission of women to the General Conference is only a question of time. This is the judgment of those who opposed the movement no less than of the majority who voted for it. We do not advise any radical or revolutionary action, but we frankly confess that we chafe under the prospect of unreasonable delay. We believe the church, if possible, should be spared four years more of unnecessary agitation upon the subject. Is not this General Conference sufficiently reasonable, impartial and judicial to respond to the demand of the majority in the church, and yet do no violence to the constitution? Cannot President Warren's plan—which recently appeared in our columns—be made the basis of an enabling act that shall solve the difficulty? Woman, if properly elected, must be granted the right to sit as a member of the General Conference. Why not now?

[The above was written before any information was received concerning the action of the committee on itinerancy. This committee, after a prolonged discussion, by a vote of 49 to 19, moved to recommend the removal of the time limit from the pastoral term. The General Conference will doubtless adopt the report. No more important legislation will take place at this session.]

A General Conference Committee.

Desiring to assist our readers to apprehend the "make-up" and work of the General Conference, we invite them to accompany us to a session of the committee on the Episcopal board, and the body will convene in the large vestry of the new, spacious and elegant First Methodist Church at 3 p. m. It is composed of 107 members, and is considered in many respects the most important of the many committees. It will be seen that this large number would constitute quite a Conference in itself. This committee has to do with everything relating to the Episcopal board. No little interest centers in its action, because from it will come the declaration to the General Conference concerning the wisdom and necessity of electing any new bishops. This committee will also declare itself as to the desirability of electing a colored bishop, upon the effectiveness of the members of the present Episcopal board, concerning missionary bishops, districting bishops, and episcopal residences in this and foreign lands. It will be seen at a glance that many of the matters which are especially agitating the church will probably have final disposition, so far as this General Conference is concerned, before this body. Out of this 107 members important sub-committees are formed, to whom memorials, appeals and resolutions emanating from all parts of the church are submitted for critical consideration. To be a member of the General Conference is not a play-day affair. For most of the delegates are on several committees which absorb time and deliberation nearly every working hour of every day when the Conference is not in session.

But come into the vestry and observe for yourself. Dr. Buckley is in the chair, and Rev. C. N. Grandison is secretary. Nearly all the members are present, and a large number of visitors have come in to listen and learn from the interesting proceedings. The first fact that the visitor observes with no little amazement is the number of prominent capitalists for the episcopacy whom he at once recognizes. Can these eminent men, who will so largely influence the action of this committee, be impartial judges of the question whether or not the church needs more bishops? But leaders in the church are indeed there assembled. Drs. Warren, King, Lanhorn, Cranston, Neely, Moore, Maxwell, Liebhart, Bell, Foster, Leonard, Dearborn, Hartwell, Ross, Chaffin, Creighton, Britz, Mendonhall, Bristol, Bress, and others are the type of men who deliberate together. The most important matter before the body at this session is the response of the episcopal board to the inquiry of the committee as to whether any more bishops should be elected to re-enforce the present contingent. The answer was a courteous but emphatic statement that no more bishops were needed. It was evident that such a response was not acceptable to a minority of interested members of the subject that had been sent up once that he believed the Bishops had spoken wisely in the matter. He believed that twelve effective bishops could do all the work properly demanded of the episcopacy. Dr. Neely said the episcopal board was known to be conservative. This committee was an independent body, and was to reach its own conclusions in the case from the best information that it could secure. Several desired to discuss the whole question and make their decision and recommendation to the General Conference at once. After an hour's debate the question was submitted to a sub-committee on the effectiveness of the episcopacy for consideration

The Family.

IN REMEMBRANCE OF ME.

LANTA WILSON SMITH.

How many treasures from the world lie hidden,
Unseen by all save those who hold them dear!
These sacred tokens start the tears unbidden,
As they recall the friends no longer here.
It may be some "last word" so fondly cherished,
That floated backward from the gates of death;
Some sweet assurance that love does not perish,
But lives triumphant after life's last breath.

'Tis thus the Christian heart will always treasure
The words our Saviour spoke that solemn night
When, bowed by grief no human life can measure—
The agony, the cross, the grave in sight—
He breaks the bread and speaks with tender feeling:
"My body thus is broken now for thee;
My blood is spilled, a covenant now sealing;
As oft as ye partake, remember Me!"

Perchance in that last hour there came a yearning
For promise of remembrance from His own;
His heart with grief and deathless love was burning
So soon to stand forsaken and alone.
Oh, wondrous sacrifice, such love revealing!
It reaches down the ages unto me.
Dear Lord, to-day at Thine own altar kneeling,
I taste the bread and wine, remembering Thee!

SHUT IN.

Iron bars of fire escape,
Hooded chimneys that swing,
Sooty things of human shape
Like black sisters bent and tall,
Red brick chimney, red brick wall—
This is all I know of spring,
This is all of spring to me,
And one lone maple tree.

Of autumn my patch of sky
Fits the sparrow over bold,
And the whelmin' flashes by
On the slippery pave below;
Tingling horse-ears come and go,
Tides of life all day have rolled
Past my lonely maple tree,
City bound, shut in, like me.

Rooted firmly, bricked about,
Prisoned in a narrow place,
Yet he sends his red buds out,
Then each fan-like leaf unfolds;
Faithfully he guards and holds
Each tradition of his race,
And I tell the seasons four
By the maple at my door.

In the time of maple keys
Many a bunch he swings in air,
And when leafy are the trees,
Though there's nothing green below
Save three shutters in a row,
Who so fresh and young?
In the time of leaves I wend
Never tree more braver green.

But in autumn every bue
Of the glorious sunset sky
Crows his head with splendour new.
"Nay," he says, "in the time of snow,
Winter comes with sleet and snow,
Lingering leaves, good by, good by."
Shakes his head; they flutter down,
Leave him crownless, bare and brown.

Then each empty arm uplifts
"Winter long in silence wait,
Blessed tree! were mine thy gifts,
Mine thy steadfastness of will,
Mine thy purpose to fulfill
Life's whole round of duty care,
Though shut in I still might be
Useful, fruitful, like a tree.

—SUSAN HAYES WARD, in *Congregationalist*.

THOUGHTS FOR THE THOUGHTFUL.

Those who give to the world thoughts
Which enrich and cheer and comfort men,
Never cease to work. — *Henry Ward Beecher*.

I ask not that for me the plan
Of good and ill be set aside;
But that the common lot of man
Be nobly borne and glorified.

—Phoebe Cary.

Repentance does not of itself and by itself
mean sorrow. There may be, there may not,
be deep grief connected with repentance; all
depends on God's individual dealing with the
soul. In some instances there may be nothing
experienced save unalloyed joy, and in such
cases the repentance is just as real, as true,
as much "unto life" as in those instances
where there is nothing but the deepest grief.
All I wish you to notice is—repentance does
not of itself mean sorrow on the one hand,
nor joy on the other, but that change of mind
which leads to a total change of conduct. —
Maurice S. Baldwin, D. D., Bishop of Huron.

Look at the artist's chisel. The artist cannot
carve without it. Yet imagine the chisel,
conscious that it was made to carve, and that
it is its function, trying to carve alone. It
lays itself against the hard marble, but it has
neither strength nor skill. Then we can
imagine the chisel full of disappointment.
"Why cannot I carve?" it cries. Then the
artist comes, and seizes it. The chisel lays
itself into his hand, and is obedient to him.
That obedience is faith. It opens the
channels between the sculptor's brain and the
hard steel. Thought, feeling, imagination,
skill, flow down from the deep chambers of
the artist's soul to the chisel's edge. The
sculptor and the chisel are not two, but one;
it is the unit which they make that carves the
stone.

We are but the chisel to carve God's statues
in this world. Unquestionably we must do
the work. But the human worker is only the
chisel of the great Artist. The artist needs
his chisel; but the chisel can do nothing,
produce no beauty of itself. The artist must
seize it, and the chisel lay itself into his hand
and be obedient to him. We must yield our-
selves altogether to Christ, and let Him use
us. Then His power, His wisdom, His skill,
His thought, His love, shall flow through our
soul, our brain, our heart, our fingers. That
is working by faith. — *Phillips Brooks*.

"Sin worketh, let me work, too,
Sin worketh, let me do,
Busy as sin my work I'll ply
Till I rest in the rest of eternity.

"Time worketh, let me work, too,
Time worketh, let me do,
Busy as time my work I'll ply
Till I rest in the rest of eternity.

"Death worketh, let me work, too,
Death worketh, let me do,
Busy as death my work I'll ply
Till I rest in the rest of eternity."

Many in sickness write to me. They seem
to feel that God is singling them out to bear
the ills of the world. My friends, but few
of us are entirely well. The vast majority
of the race are constant subjects of ailments.
There is some one form of disease that each
of us is peculiarly subject to. It would not
take a very strong blow to shiver the golden
bowl of life, or break the pitcher at the
fountain. Many of you have kept on in life
through sheer force of will. You think no
one can understand your distresses. Perhaps
you look strong, and it is supposed that you
are a hypochondriac. They say you are
nervous—as if that were nothing! God
have mercy upon any man or woman that is
nervous! At times you sit alone in your
room. Friends do not come. You feel an in-
describable loneliness in your sufferings; but
God knows; God feels; God sympathizes.
He counts the sleepless nights; He regards the
sweat of the brow; He estimates the
hardness of the breathing. While you pour
out the medicine from the bottle, and count
the drops, God counts all your falling tears.
As you look at the vials filled with nauseous

draughts, and at the bottles of distasteful
tonic that stand on the shelf, remember that
there is a larger bottle than these, which is
filled with no mixture but earthly apothec-
aries, but it is God's bottle, in which He
hath gathered all our tears. God keeps a
tender remembrance of all our sicknesses.
To every sick-bed in the universe would I
say: Be of good cheer, dear sorrowing
heart, this world is not only of pain. As
you suffer now, so shall you rejoice here-
after. Do not allow yourself to grow dis-
consolate. As the night comes, so cometh
the morning; and as the most violent rain-
storm is followed by glorious sunshine, so
shall all the sick-beds of this world be trans-
formed into thrones of gold. We are here
but for a little while, and we help to make
that time pleasant just in proportion as we
keep our spirits buoyed up. — *T. De Witt
Talmage, D. D.*

A certain princely spirit comes from realizing
one's immortality. One who realizes that
he is to live forever; that the training here
is only in preparation for a better life beyond;
that "all that is good at all lasts ever past
recall"; that his immortal spirit has, not to
be undervalued, not to be forgotten—surely
such a one, in solemn surrender to God, in
generous thoughtfulness and pity for man,
will act and live in a princely spirit, and so
"walk in the light of the Lord." And again,
to live in view of death. Not to allow a mor-
bid or maudlin contemplation of our great
and coming change, but to live with the fact
that it must come fixed religiously in our
minds, is surely to create in us a special tem-
per and tone. The more, too, when we take
into account the succeeding judgment, when
we remember our real responsibility. As
long as goodness, self-conquest, self-disci-
pline, are beautiful; as long as seriousness
and thoughtfulness go to add refinement and
strength to character; as long as largeness of
thought, a sense of responsibility, and a gen-
erous fellow-feeling for others who move,
like ours, are limited here by the grave, en-
noble and deepen the soul of any one of us,
so long will the thought of immortality be
full of awe, the thought of death full of so-
lemnity, the thought of judgment full of seri-
ousness; and so long will a life in which these
thoughts are deeply impressed be a life which,
in some real measure, is led "in the light of
the Lord." — *Canon Knox-Little*.

A GREAT APPOINTMENT.

MYRA GOODWIN PLANTZ.

Chapter VII.

Guarding the Fold.

"WATCH your young, tender lambs,
that they don't stray from the
fold," Uncle David said one morning, when
the minister stepped into the blacksmith's
shop. "Satan his halways more like a
ravenous wolf just after 'e 'as lost some of 'is
subjects."

Mr. Benton soon saw that this caution was
well advised. After the accident and during
the revival, a new spirit was manifest among
the men at the camp, but the minister knew the
time of danger was at hand. The men were
not paid for their winter's work until the first
of April. Then was the harvest for the
neighboring saloons, for "bushmen" often
spend six months' earnings in a few days' dis-
ipation, and then start out penniless to
"sail" or perhaps "tramp" until the opening
of camp in the fall. Some of the men went
back to farms or steady work, and Wilbur
knew a few of them had the reputation of
being hard drinkers. Some had families who
had passed a hard winter and were anxiously
waiting for the time the husband and father
would bring home his winter's wages. The
Red Lion had advertised a ball and free
supper for the evening the woodmen left
camp, and Mr. Benton and Mr. Stirling de-
termined to interfere, if possible, with this
scheme to rob the men.

The last sermon at Camp was on "Home,"
and the preacher spoke so tenderly of the
loved ones waiting there that the rough men
were much moved. Tuesday evening he gave
a temperance talk in the hall. Helen assisted
him by giving some experiments she had
learned for her children's work—the most
interesting to the men and boys being the
cooking of the white of an egg by alcohol.
Helen and Clara Conner went around with
pledges and secured six or seven signatures.
The program was followed by a little social,
the girls serving lemonade and ginger-snaps.
In the Camp Wilbur had done all the per-
sonal work he could, offering to send on the
money for the men who were not going home
immediately. Then he went to Mr. Conner
and begged his help. Now Mr. Conner had a
fine little wine cellar of his own; still he dis-
liked seeing his men make beasts of them-
selves and go away paupers after a winter
in his service, so he listened attentively to
the young preacher. The lumber king was
alive to the fact that society had become
more peaceful and property more valuable
since the church had been started in their
midst, although he was somewhat annoyed
that his eldest daughter was an active mem-
ber.

"I have tried every personal way, and some
few will stand firm," said Wilbur; "but
most of them will disgrace you and our town
as usual."

"No blame can be attached to the owners
or even bosses of a camp for the conduct of
the men after they leave our employment,"
answered Mr. Conner, quickly. "My dear
sir, this is the most moral camp in Michigan.
My men must preserve order while under my
authority, and there are certain vices I will
not tolerate in this community; but forbidding
them to drink after the winter is drawing the
line too close, you must admit."

"Why more so than your brave stand
against other vices, Mr. Conner? But if you
can't prevent it as mayor of the town, you
can help me provide something to keep the
men out of Kelly's clutches. I propose to
get up a supper for the woodmen in the hall,
followed by music and a program, the night
the Red Lion has its ball. Will you help
by your presence at least?" asked Wilbur.

Mr. Conner thought a moment. He knew
his daughter Clara would be there, and, after
all, there were less desirable young men for a
son-in-law than this fine-looking, talented
young minister. At all events, he would
not squander his daughter's fortune. As the
young minister was not a mind-reader, he
attributed Mr. Conner's answer to a good
and generous heart.

"I appreciate your philanthropic work
more than I can tell you, Mr. Benton, and I
can answer for the presence of myself and
daughters. Mrs. Conner never goes any-
where, you know, on account of delicate
health. As to expense, let me furnish the
supper entirely. You fancy folks do what
you please, and send me the bills."

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"How people misjudge others! Even our
good-hearted Stirling thinks Mr. Conner
never does a good deed unless with an under-
lying, selfish motive," Wilbur said that evening
to his sister. "The greatest of these is
charity."

"You dear, unsuspecting boy!" laughed
Helen. "But we'll hope this time it was to
be good and not to get a good name that our
neighbor helped us out. I can't believe the
father of such a sweet, true girl as Clara can
be a very bad man," and she looked sharply at
her brother, who had not noticed her remark
in his search for a newspaper.

"Is this the late paper?" he asked.
"Yes, since it gets here two days after
being published," replied Helen laughing,
not at her faint joke, but at her brother's in-
nocent face.

The men at Camp had personal invitations,
and came in large numbers, though a few
said, "You can't catch old birds with chaff." Mr.
Conner, Mr. Stirling, the school-teacher, and
Mine doctor graced the scene. The hall
had been prettily decorated, and the supper
was ample and inviting. Mrs. McCarty was
a good cook, and had charge of the im-
proved kitchen, and the three Conner girls and
Helen waited on the tables. Mr. Conner was
called upon for a speech, the doctor and Mr.
Stirling had something to say, the foreman
responded for his men, and the girls gave
some humorous recitations. All this, with
music, kept the party till a late hour, so only
a few men left the hall for a night at the
Red Lion bar.

Wilbur and his sister had the pleasure of
going to the early stage the next morning to
bid good-bye to sober men starting off with
their money in their pockets.

The hotel proprietor glared at the minister,
and refused to return their pleasant
"good-morning," but they thought nothing
of it in their happiness over the good condition
of their woodmen friends.

That evening was the one for prayer-meet-
ing, and for once Helen was too tired to go
down the hill. There was a small attendance,
but the spirit was good, and the preacher
started home with a happy heart. He had
not brought his lantern, as was the custom
there in the absence of street lights, and he
would have found the way difficult if he had
not been so familiar with the path. Just as
he was stepping on the plank with which he
had bridged the little brook at the foot of the
hill, a rough hand clutched his throat, and a
voice he recognized as Kelly's said, "I'll
teach you how to break up my business with
your prayer-meeting oyster soup!" and be-
fore the minister could protect himself, he
received a blow that sent him reeling over
into the mud. But he was not much hurt,
and sprang up to meet his antagonist. The
coward had fled by that time, for Mike
McCarty had heard the fall and was coming
to the rescue with his lantern.

Wilbur was glad to go into his cottage and
wash the blood from his face before going to
Helen, and was much relieved to find the light
on in her little bed-room.

In the morning, however, she was much
alarmed, and begged Wilbur to let her go to
the post-office and telephone for the Mine doc-
tor. But a bandage of Pond's Extract was
all the doctoring Wilbur would permit, and
ten minutes after her careful treatment Helen
saw her patient getting ready to go down
town.

"Now, Wilbur!" she cried, "you must not
try and get even with him. He will only get
angry and kill you. Just let Mr. Conner
settle it, as a magistrate ought to do."

But the young man was too full of spirit to
let this insult and injury go unnoticed. He
went, handkerchief and all, to the post-office,
where there was a little job-printing office,
and had some large hand-bills struck off an-
nouncing a temperance lecture that evening
at the hall by a gentleman who could show a
sample of the work done by the Red Lion
spirits. It was a little rash, but Wilbur's
one of those slow, gentle natures which, once
aroused, could not easily be subdued, and he
meant it for the good of the town, even if it
brought martyrdom on his own head.

The preacher's swollen face and bandaged
head had created as much notice as the hand-
bills, and the hall was crowded. The wood-
men who had been on a spree, and were just
sober enough to be sorry for their misdoings,
were there in a body. Wilbur spoke as though
inspired, in spite of a half-stiff eye and an
aching head. He gave a graphic picture of
the evils of intemperance, and then told how
he had tried to save his brother woodmen
from temptation in order to send them home
with their money to mothers, wives and chil-
dren, and how this interest for their welfare
had almost cost him his life. "Now, boys, I
do not ask you to punish Mr. Kelly, but for
my sake to sign the pledge and make his place
so lonesome he will have to move away," he
said, in closing.

"We'll burn him out to-night," said one.
"No; resolve to be men, and sign and keep
the pledge," answered the preacher.
Several came forward and signed the
pledge, and the meeting dispersed, but not
until Wilbur had been obliged to use some
argument to keep harm from his enemy.
Twice that night the Red Lion was fired; and
the next day, after paying the fine the mayor
imposed for his violence, Mr. Kelly walked
up the hill and knocked at the parsonage
door.

"I came to apologize," he said, humbly,
as Wilbur opened the door and held out a
friendly hand to him.
"Come in," said the minister. "You will
find me a friend to you, though not to your
business."

Then followed a plain talk about the wrong
of making money out of the weaknesses and
vices of fellow-men, which the saloon-keep-
er did not easily shake off.

"What a brave fellow you are, Wilbur!"
his sister said, coming in after the man had
gone. "You never seemed to think the vil-
lain might draw out a pistol and shoot you.
I stood by the door with the tongs and roll-
ing-pin and a tea-kettle of boiling water with
which to rush at him if he offered to lift a
finger."

"Oh, gentle woman!" laughed Wilbur.
"I suppose you were going to roll him on
the floor, scald him, and then carry him out
with the tongs. But, dear, I believe my
coals of fire, in welcoming him as a brother,
was the best way to melt his heart."

That evening, just as the paragoness inmates

at the door, begging Wilbur to open it quick-
ly. He did so, and found Mr. Kelly trem-
bling like a leaf, so white and abject that
Helen laid down the carving knife she had
caught up when she heard Wilbur open the
door.

"There's a plot agin me to hang me to-
night, and the Squire's out of town! Will
you protect me, sir?" he begged, sinking
into a chair with shaking limbs.

The minister could not refuse this appeal,
but he looked questioningly at his sister,
fearing this might cause her alarm and per-
haps the witnessing of some violence.

"I will stand by you, Wilbur, in whatever
you think is right. I am not afraid of any-
thing but doing wrong," she said, firmly.

"They had not long to wait before there was
a loud banging at the door.

"Give us out Kelly! He's got all my winter
wages," yelled one. "What he didn't let me
drink, he made me lose by cards."

"We'll show him how to brain our preach-
er!" cried another.

"We'll give him some of his own medi-
cine!" shouted the leader.

The cowardly landlord knew the men were
those who had been lying around drunk and
were still enough under the effects of liquor
to do any desperate deed their leader might
suggest.

"Tell them I'll refund their money if they
will promise to leave town and let me alone,"
said Mr. Kelly with chattering teeth.

Wilbur stepped out boldly among them,
his ignorance of drunken men causing him to
rely more fully on his powers of persuasion
than most men would have risked under simi-
lar circumstances.

"Thank you, my brothers," he said, "for
caring enough for me to make my cause
yours; but Mr. Kelly has made it all right
with me personally, and with the mayor, and
I want you to forgive him for my sake. He
promises to refund your money if you leave
town and do not disturb him. I depend on
you, Mr. Jones, to see that the men go away
now. Remember I have a young sister, and
I fear you will alarm her."

John Jones, the leader, was complimented
by the preacher's direct address, and soon
induced the men to go off, but the Red Lion
proprietor begged to stay at the parsonage
the rest of the night, preferring to sit
there in safety to lying in his own bed.

The next morning Wilbur went with him
to the boarding-house and saw that all was
satisfactorily arranged, obtaining certain
promises from Mr. Kelly, which he hoped
would help matters until the license could
in some way be revoked. Wilbur felt to
heart the pang that comes to every temper-
ance worker when he realizes that, in fight-
ing the liquor curse, he must fight the laws of
his country. He found that all he could
do was to make temperance popular in the
community.

The next thing that absorbed the young
preacher and his sister was the night school
in the hall. This was started to keep some
of his converts in a safe place evenings. Some
of the woodmen who sailed or fished during
the summer were anxious to read and write
better; there were some foreigners who
wished to learn English more perfectly; and
a few young girls who felt too old to go to
the village school. Altogether there was quite
a class. Miss Conner and Mr. Winters took
the school two evenings, and the minister and
his sister three—for one evening must be
reserved for prayer-meeting. It seemed best
to use the six evenings, as some of the men
would soon leave, and there were special at-
tractions at the Red Lion on Saturday
nights.

"Intemperance is driven back from our
sheep, and now Ignorance must at least be
frightened a little," Wilbur answered Mr.
Stirling, when he objected to this extra work;
and he could not deny that it would be a
great benefit to those who came so eager to
learn.

So the April days flew by—the most dis-
agreeable of the year, when the ice, breaking
up in the lake, sent a keen wind landward
that made the early violets afraid to peep
out. When the first boat came in, the little
town rejoiced almost as much as Robinson
Crusoe when he saw a sail.

The last day of April Wilbur took to the
woods for a stroll. He was a little tired, and
was thinking how much it meant to be a
shepherd of men, when his reverie was broken
by a cry for help. Just before him was a
steep ravine, and half-way down a young
girl was hanging in a very perilous condi-
tion, caught in a thorn bush in such a way
that to break from it meant a severe fall.
Wilbur saw at a glance that it was not his
sister or any of the girls of the village. It
was such a sweet, spiritual face looking up
for help that it made him think of some pic-
tured saint, as he hurried to the rescue.

[To be continued.]

AWAY.

I cannot say, and I will not say
That he is dead.—He is just away!
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.
And you—O you, who the wildest years
For the old-time step and the glad returns—
Think of him faring on, as dear
In the love of There as the love of Here.

Think of him still as the same, I say:
He is not dead—he is just away!
—JAMES WHITCOMBE REELEY, in "Old-fashioned
Rhymes."

ABOUT WOMEN.

Hilda Friedrichs, a young German woman,
has been engaged by the *Pail Mail Gazette* to make
a tour of the United States for the purpose of writing
up the social institutions of the country, especially
in their effect on woman's conditions.

Mlle. Elise St. Omer, the French explorer, who
has traveled through Europe, Asia and America,
prides herself upon journeying without any luggage,
and carrying all she needs in her capacious pockets.

The girls of the Mississippi State Industrial
Institute and College went without their Sunday
dinner in order to give to the food the sick sufferers in
the recent overflow of the Tombigbee.

Mrs. Marshall Ballington Booth is said to re-
ceive but seven dollars a week for her services to the
Salvation Army. With all her public work she finds
time to make her little boy's garments, and to look
after the housekeeping of her small, simple home in
Jersey City.

The women of Wyoming are in various ways
sitting themselves for the duty of voting for Presi-

dent at the next national election. Among other
things some of the women of Cheyenne have formed
a woman's league, furnished headquarters, where
they will meet to study, talk and listen to addresses
and discussions.

A woman is the inventor of the "Coston Sig-
nals"—a system of signaling with colored lights
which is used on land and sea all over the world.
She is Mrs. Martha J. Coston, of Washington.
While she was very young, her husband, Benjamin
Franklin Coston, an officer in the marines and an
inventor, died, leaving her with three little children
to support. She devoted herself to the perfection of
experiments begun by her husband, and worked out
the system which has brought her fame and fortune.
Her code was of great value to the government during
the war, and since then it has been used in other de-
partments, notably the Life-saving Service. Her
signals have been adopted by the principal European
governments, and she has received many honors
from royalty.

TRY AGAIN TO-DAY.

Yesterday's words were bitter or flippant. Try
again to-day.
Yesterday's moments were trifled away. Try
again to-day.
Yesterday's songs were soulless and flat. Try
again to-day.
Yesterday's service lacked fire and force. Try
again to-day.
Yesterday's thoughts had too much of self. Try
again to-day.
Yesterday's victories made us haughty and proud.
Try again to-day.
Yesterday's failures made you gloomy and fretful.
Try again to-day.
Yesterday's prayers were aimless and faithless.
Try again to-day.
Yesterday's burdens were carried impatiently.
Try again to-day.
Yesterday's charity was narrow and cramped.
Try again to-day.
Yesterday's temptations were met in weakness.
Try again to-day. — *Epworth Herald*.

HOW SHE KEPT HER BOY.

"MAMMA, may I make some candy?" said
Willie Jones to his mother.
"Yes, my son, if you'll clean everything up nice-
ly afterward, and make a mess."

So Mrs. Jones measured out a cupful of sugar and
a cupful of molasses in the pan in which candy was
usually made. Willie had helped her make it a great
many times until he knew how it should be done.
"If he spoils it," she said to herself, "a few
cents will cover the loss, and he'll enjoy his fun."

So Willie washed his hands, put on an apron, and
was merry as could be over his frolic. Later he was
permitted to make cake in the same way and on the
same conditions. Sometimes he made failures, but
they were steps in the upward progress of the soul
from ignorance to knowledge.

"You must love noise and boys," said Mr. Jones
to his wife one evening when he came in and found
three or four boys with Willie around the dining
table, and having rather uproarious fun with the
game they were playing.

"I love Willie," replied Mrs. Jones. "He must
have playmates, and if his friends come here and
play with him in my presence, I know just what
company he is in, and I don't know when he goes
off somewhere else."

"Mamma," said Mary, Willie's sister, "do make
Willie sit in a chair and read. He's always lying
down on the floor and supporting himself on his el-
bows while he reads."

"It is a good book he's reading, isn't it?" said
Mrs. Jones.

"Oh, yes, indeed; it's 'The Boy Travelers in
Japan,'" replied Mary.

"Well, then, don't disturb him; he's happy and
comfortable and well employed. Let him alone."
And so Mrs. Jones kept her boy near her, and
made it pleasant for him to be near her. She was
polite to him, as polite as if he had been some-
body else's son instead of her own only boy. She always
said, "Please, Willie," do so and so, when she wanted
anything done, and she thanked him for his at-
tentions to her, and made him feel that his obedience
and good-will were appreciated, that she loved him,
confided in him and trusted him, and was never so
happy as when he was with her.

So Willie adored his mother, and confided in her,
and kept close to her. He grew up pure and sweet
and happy and polite and intelligent and manly.

We cannot keep our children too near our hearts,
if our hearts are as they should be, for their welfare and
for our happiness. — *Christian Advocate*.

Little Folks.

JUST ONCE MORE.

A True Story.

M. A. A. STILES.

WHENEVER Jack Allen's mamma
said, "Now, Jack, don't do so any
more," Jack would answer every time,
"Just once more, mamma."

Perhaps he was blowing a tin horn very
loud, so that it made his mamma's head ache,
that to break from it meant a severe fall.
Wilbur saw at a glance that it was not his
sister or any of the girls of the village. It
was such a sweet, spiritual face looking up
for help that it made him think of some pic-
tured saint, as he hurried to the rescue.

AWAY.

I cannot say, and I will not say
That he is dead.—He is just away!
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.
And you—O you, who the wildest years
For the old-time step and the glad returns—
Think of him faring on, as dear
In the love of There as the love of Here.

Think of him still as the same, I say:
He is not dead—he is just away!
—JAMES WHITCOMBE REELEY, in "Old-fashioned
Rhymes."

ABOUT WOMEN.

Hilda Friedrichs, a young German woman,
has been engaged by the *Pail Mail Gazette* to make
a tour of the United States for the purpose of writing
up the social institutions of the country, especially
in their effect on woman's conditions.

Mlle. Elise St. Omer, the French explorer, who
has traveled through Europe, Asia and America,
prides herself upon journeying without any luggage,
and carrying all she needs in her capacious pockets.

The girls of the Mississippi State Industrial
Institute and College went without their Sunday
dinner in order to give to the food the sick sufferers in
the recent overflow of the Tombigbee.

Mrs. Marshall Ballington Booth is said to re-
ceive but seven dollars a week for her services to the
Salvation Army. With all her public work she finds
time to make her little boy's garments, and to look
after the housekeeping of her small, simple home in
Jersey City.

The women of Wyoming are in various ways
sitting themselves for the duty of voting for Presi-

dent at the next national election. Among other
things some of the women of Cheyenne have formed
a woman's league, furnished headquarters, where
they will meet to study, talk and listen to addresses
and discussions.

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The Sunday School.

SECOND QUARTER. LESSON IX.

Sunday, May 29.

REV. W. O. HOLWAY, U. S. N.

NEBUCHADNEZZAR'S DREAM.

1. Preliminary.

1. GOLDEN TEXT: "All things are naked and opened unto the eyes of him with whom we have faith" (Heb. 4: 13).

2. DATE: About B. C. 605.

3. PLACE: Babylon.

4. HOME READINGS: Monday—Dan. 2: 30-49; Tuesday—Dan. 2: 1-13; Wednesday—Dan. 2: 14-45; Thursday—Dan. 2: 34-35; Friday—Gen. 11: 14-24; Saturday—Gen. 11: 25-36; Sunday—Prov. 2: 1-9.

5. CONNECTION: In the second year of Nebuchadnezzar's reign, shortly after Daniel and his companions had graduated from their three years' curriculum, the king dreamed a dream which disturbed him greatly, but which, on waking, he was unable to recall. He summoned the wise men, and demanded of them that they should both reveal to him his forgotten dream and also interpret it—not so extreme a demand when the extravagant pretensions of those early scribes are taken into the account. The wise men, in their despair, plotted against the favored of exaltation, and their despoiled master, and their failure, ordered an immediate execution of a promise to reveal the dream. The first intelligence Daniel and his associates appear to have received of this decree, was the appearance of the captain of the king's guard, to lead them to execution. Daniel succeeded in obtaining a respite, and had an audience with the king, who granted a respite to reveal the dream. The king was but one resort in this emergency—prayer; and the resort was successful. In a night vision the dream was revealed to Daniel. The king was amazed. The wise men were ordered. Both in the thanksgiving which Daniel offered (Dan. 2: 19-23) and in his interview with the king (Dan. 2: 28-30), the "God that revealeth secrets" received the honor due unto His name.

6. Introductory.

In "clear and solemn vision," in the slumbers of the night, the king had beheld a marvelous image. The head "of gold" towered above a breast and arms of silvery whiteness; while the belly and thighs, composed of shining brass, were supported by legs of iron, and feet partly of the same, and partly of clay. Massive and strong and beautiful stood the image, "excellent" in its "brightness," "terrible" in its form—the very ideal of permanent and unyielding power, and yet mysterious in its strange combination of elements. But even while the king gazed, the image was smitten and its pride brought low. Out of the mountain side, cut and shaped by invisible hands, came a stone, rolling onward by an unseen propulsion and growing larger as it rolled. It shivered the feet of the image, and pulverized the gold and iron and brass and silver and clay of which it was composed, beneath its resistless onset. The winds of heaven carried away the fine dust of the once proud and invincible statue, but the stone rolled on, gathering size and might in its momentum, till it became "a great mountain and filled all the earth."

The dream was not an ordinary one. It is called a "dream"; it was really a revelation from God, given through or by means of a dream. This method of revelation was probably chosen for a variety of reasons: 1. To assure the king that God did not forsake him; 2. To test Daniel and his companions above the magicians by conferring on him the power to excel them in their own craft, to exceed when they had utterly failed, and to owe their lives to his success. The Chaldean seers professed to be able to read the "writing on the wall," but Daniel and his people to a knowledge of the truth; 4. To unfold the principles and disclose, in part, the mysteries of the divine providence among the nations. The image seen by Nebuchadnezzar typified, in a certain sense, the kingdoms which, though not named by the prophet, are sufficiently well identified in history. "The central idea of the dream is the course of empire" (W. O. H.).

III. Expository.

30. This is the dream.—Daniel had recalled it to the king's mind—the great image, with its head of gold, its shoulders, arms and breast of silver, its waist and thighs of brass, its legs of iron and its feet of iron and clay; and this colossal image had been smitten and pulverized by a stone cut out of the mountain without hands. The interpretation.—Not only was Daniel able to recall the dream, he could also recall its meaning.

37, 38. Thou art a king of kings.—A conqueror; a ruler over subject kings. The God of heaven hath given thee, etc.—An allusion to the golden rule of the Bible, but Daniel was jealous of Jehovah's honor. Says Rawlinson: "Daniel is careful to remind Nebuchadnezzar that, great as his kingdom might be, his power came only from God. This was the great truth, forgetfulness of which brought upon him the judgment of God." Beasts of the field, etc.—implying absolute dominion over all things. Thou art this (R. V., "the") head of gold—"the head," because Babylon was the first of the world-kings. It was of gold because it was rich and splendid. It is called the golden city in Isaiah 60: 14. In chapter 7 the image is fully represented by a lion with eagle's wings (swift-winged power). Many such figures have been found in the ruins of Nineveh" (Peloubet). "The reader will recall 'the British lion' and 'the American eagle'" (Cowles).

The empire of Nebuchadnezzar is placed at the head because it was first in order of time. Human history, as depicted by the image, read downward. Babylon was the first to secure a sovereignty almost universal—to bring the world to its feet. Nineveh, Egypt, Assyria, Persia, Arabia, and some say Libya and Spain, acknowledged its rule. Its capital was called by the spoils of conquest. No successor kingdom surpassed it in point of riches and magnificence. Hence the most precious of metals was selected as an appropriate emblem, and she is called "the head of gold." Stanley declares "of all the seats of empire, of all the cities that the power of man has built, on the surface of the globe, Babylon was the greatest. . . . Far as the horizon itself extended the great of the vast capital of the then known world into one." (W. O. H.).

39. At three.—in point of time. Shall rise (R. V., "arise") another kingdom—the Medo-Persian, the kingdom of Cyrus, who overthrew the Chaldeans in B. C. 538 and founded a kingdom which lasted about two centuries—being destroyed by Alexander in B. C. 331. According to Dr. Cumming, Persia and Persia were the two arms, and "the breast, or 'the' that knit the two realms into one." Inferior to three—not in extent, for the Medo-Persian empire embraced one hundred and twenty provinces and extended "from India to Ethiopia and from the Bosphorus to the Caspian," nor in duration; but in splendor and moral quality. Says Prichard: "The gods of Persia

were the worst race of men that ever governed an empire." Another third kingdom of brass—the Macedonian, founded by Alexander the Great who, by the defeat of Darius Codomannus at the battle of Arbela (B. C. 331), overthrew the Persian monarchy. "The belly and thighs" may imply an increasing dominion, while the emblem of "brass," according to Lange, may indicate "to both its (moral and religious) inferiority to both its predecessors. In the parallel symbolism of chapter 7, Alexander's empire is depicted as a leopard with four wings and four heads—the wings significant of its "grand and rapid introduction," the heads, according to Cowles, indicate a predominance of thought rather than of brute force, the Grecian empire of Alexander being distinguished among the ancient sovereignties as "an empire of brains." The Macedonian empire continued about 200 years. Rule over all the earth.—Alexander's career of conquest seemed to end only with the ends of the earth, as then known. Asia Minor, Syria, Parthia, Egypt, Persia, and India as far as the Ganges, were successively overrun by his armies.

40-43. Fourth kingdom shall be strong as iron.—Here the interpretation is given by the prophet. The description will fit either the great Roman empire, or the Greco-Syrian, Dr. Cumming, in his "Lectures on Daniel," following Theodor, Chrysostom and others, insists very strongly that the empire here symbolized by iron was the Roman. From the days of Alexander to those of the ascendancy of Rome he can find no other "universal, supreme and absorbing sovereignty." Among other authorities he quotes Gibbon as follows: "The empire was about 2,000 miles in breadth, from the walls of Antoninus and the northern limits of Dacia to the Atlas and Tropic of Cancer. It extended in length more than 3,000 miles, from the western ocean to the Euphrates. The armies of the republic, sometimes vanquished in battle, always victorious in war, advanced their rapid strides to the Euphrates, and the Danube, and the Rhine, or, more, that might serve to represent the nations or kings, were successively broken by the iron monarchy of Rome." As for the tenfold division hinted at in the image, and also in the parallel visions, Cummings cites Gibbon, Muller and others in proof that the Roman empire was divided into ten kingdoms in its fall or decline. The symbolic character of this empire—iron and clay—finely illustrates the utter lack of homogeneity which characterized it. The successive conquests were not incorporated into—did not become a vital part of—the empire. On the other hand, Lange interprets the emblem of iron and clay as "fully realized in the history of the Macedonian empire after Alexander, whose rulers aspired to maintain the unity of the realm down to the battle of Ipsus." The Syrian monarchy was of a mongrel character, the native Oriental element corresponding to the clay and the foreign Greek to the iron. They were combined in all sorts of affinities. The ten toes may symbolize the numerous satrapies which fell to the lot of Seleucus." Cowles also insists that "the description fits the fragmentary empire that immediately follows Alexander." In his view the "little horn" (chaps. 7 and 8) is the Syrian monarchy, which, in the corresponding vision in Antiochus Epiphanes, while in the Roman theory it is the pope of Rome.

44. In the days of these kings.—those of the fourth monarchy. Christ came when Rome was at the height of its power. God of heaven set up a kingdom.—"My kingdom is not of this world." Shall never be destroyed.—It still lasts and still grows. The kingdom (R. V., "sovereignty") shall not be left to other (R. V., "another") people.—"Other crowns pass from head to head, and other scepters from hand to hand; but this kingdom has no succession; one Prince of Peace reigns over it forevermore" (Hurlbut). Break in pieces.—See Isa. 2: 9. Consummation—literally, "bring to an end." "Not by physical force, but by a mightier power—the power of truth, the power of the Holy Spirit, the power of character wrought in the hearts of men. The principles of the new kingdom shall destroy the principles of the world-kingsdoms were based" (Peloubet).

45. Cut . . . without hands.—It was merely a stone at first; it became a mountain and "filled the whole earth." Its beginning and progress were brought about by invisible agencies—all typical of a divine, all-pervading, irresistible kingdom. The dream is certain—not mere guess-work, such as the magicians dreamt in.

46. King . . . worshipped Daniel.—as one by whom the God of heaven had signally manifested Himself. The preparation of the king before the prophet is a convincing testimony of the impression made by the latter's personality and elevation of character, as well as by the astonishing revelation of the future which had been uttered by him. Offer an oblation—as though he were a god. Sweet odours—incense. Heroes were deified in those days.

47-49. Your God is a God of gods—the highest of gods. The candor of the king is remarkable. He places Jehovah higher than his own god—the god Bel. Made Daniel a great man (R. V., "made Daniel great"—the chief of the magicians, and governor of the province of Babylon. Many great gifts—enriched him. Daniel requested of the king—positions of trust and power for his three friends, which the king readily granted. Daniel sat (R. V., "was") in the gate of the king—at his court; near his person.

IV. Illustrative.

1. Since first the dominion of man was asserted over the ocean three thrones of mankind beyond all others have been set upon its sands—the thrones of Tyre, Venice, England. Of the first, only the memory remains; of the second, the ruin; the third, which inherits their greatness, may be led through prouder eminence to less pitted destruction. The exaltation, the sin, and the punishment of Tyre have been recorded for us in the most touching words ever uttered by the prophets of Israel. Her kingdom (Venice) is left for our behoolding in the period of her decline—a ghost upon the sands of the sea (Ruskin). 2. Babylon perished because it had no religion. The Medo-Persian empire perished because it had no religion. If you look around the globe, you find Egypt, Greece, because without religion, is dead; India, because without religion, is a stagnant morass; and all society, domestic, national, provincial, universal, if stripped of its religion, becomes a rope of sand (Cumming).

Look high, O soul! for what is earth but dust? The fleeting shadow of the better things; The heavens are thine if thou wilt use thy wings. And sighs are songs if thou wilt only trust. Be high, O soul! scorn what is low and base; "Child of a King" they call thee; be a king. And troops of vassals will thy tribute bring. To crown thee, hero, of glory, child of grace. —Rev. Henry Burton, M. A.

THE CONFERENCES.

(Continued from Page 2.)

the occasion enjoyable. An outlay of between \$200 and \$300 is in progress on the persons, to make it more convenient and comfortable. The pastor presided auspiciously. May its continuance and close be equally blessed of God!

At the Central Church, Norwich, Rev. O. W. Scott has recently awakened widespread interest and comment by his sermon on the "Moral of Norwich." The discourse was quite fully reported by the press of that and neighboring cities, and he has been requested to publish it in full. It was a clear and forcible arraignment of the iniquities openly or secretly practiced, and could not fail to produce somewhat of a sensation. It will be deeply valuable if it leads to some permanent improvement in the morals of the city.

At Willimantic the new pastor, Dr. D. N. Stafford, was given a reception on the evening of May 3. Rev. W. C. Norris, as master of ceremonies, gave an address of welcome in behalf of the church. Rev. J. B. Lemon, pastor of the Baptist Church, and Rev. C. A. Dismore of the Congregational Church, tendered a welcome in behalf of the people in general. Introductions and refreshments followed in due course.

Geo. M. Morse, esq., of Putnam, is announced by cablegram as seriously ill in Paris. He was obliged to leave his party in Egypt. He is now improving, and will return home as soon as possible.

New Bedford District.

Grace Church, Taunton, under the auspices of the Epworth League, tendered a delightful reception to Rev. Edgar F. Clark and wife, on the evening of April 27. The occasion was made, also, a reunion for all the members, each responding in person or by letter as the roll call was made. Music, prayer, roll-call, speeches and introductions furnished pleasure and profit long to be remembered.

At Whitman a freshly-painted, papered and carpeted parsonage, a beautiful reception tendered at the residence of Bro. H. N. Winslow, and large congregations, gladdened the hearts of the new pastor, Rev. O. A. Farley, and his estimable wife.

Rev. Geo. W. King and wife were tendered a reception by the members of First Church, Taunton, on the evening of April 29. Deft hands had transformed the vestry into an attractive parlor for the occasion. The gathering was delightfully informal. Refreshments were served. Impromptu addresses were given by the pastor and Revs. Edgar F. Clark and C. H. Ewer.

At Cotuit the church was profusely and tastefully decorated on Easter Sunday, and the services of the day, including the sermon by the pastor, Rev. J. N. Patterson, were appropriate. In the evening a Sunday-school concert was given, of which a local paper says: "Among the very successful series of Sunday-school concerts given during recent years, and which gained a high reputation with the Cotuit people, none has been more pleasing and profitable than this last."

A neighborhood convention was recently held in the church at Cotuit. Rev. J. N. Patterson delivered the address of welcome. Among others, papers or addresses were given by Revs. R. J. Kellogg, M. B. Wilson, W. S. Fitch, and Mr. H. B. Sears, a layman of our church at Centerville.

A Methodist Social Union for Taunton and vicinity, talked of for some months past, bids fair to materialize in the near future.

The Sunday-school board at Central Church, Taunton, have adopted the new system of class-keeping records and weekly-offering system, which was first put into operation by the Second Reformed Church of New York city. The central idea is marking attendance by collections. It works well. The Epworth League connected with this church recently gave a musicale, which was a success financially, the object being to purchase a piano for the church. The Junior League, under the leadership of the pastor, Rev. A. W. Kingsley, is flourishing. It meets Friday afternoons after the close of the day schools. It has its own officers who conduct the meetings.

Cochasset.—Rev. R. Clark is entering upon his second year in this field. There is a burdensome debt on this church which Bro. Clark hopes to remove during the year. He already has some \$400 pledged. May success crown his efforts!

West Abington.—Rev. A. B. Williams has been returned and very kindly received by his people. The church is well organized and is doing efficient work. Successful Easter services were held, all being well attended.

J. H. B.

MAINE CONFERENCE.

Portland District.

Receptions are the order of the day; pastors have had a hearty welcome, as have also several of the preachers returning to their fields of labor.

Congress St. had an interesting evening with their pastor and his wife, May 4, the exercises being directed by Hon. H. H. Shaw, who made an appropriate speech on behalf of the church. He was followed by the superintendent, G. M. Donham, Mrs. H. A. Hallett, president of the Ladies' Society, John W. Proctor on behalf of the Young People's Society, and the presiding elder for the district, Rev. D. B. Randall, D. D., and Rev. Wm. Wright of the Congregational Church made interesting speeches. The response of the church was enthusiastic. This was a delicious repast and social filled the evening with the spirit of a good work for the church during the present year. Mrs. Chas. Hancock, in behalf of the Ladies' Aid, presented Mrs. Buck with a fine basket of choice roses.

Providence, Swedish Church.—Pastor C. A. Oederberg, on May 1, received 2 on probation. Good congregations wait on Bro. Oederberg's ministry.

St. Paul's.—May 1 was a memorable day for Dr. J. W. Webb and his church. Twenty-five persons were baptized and 52 received into full membership. There are a large number whose time of probation has not yet expired, who will doubtless come into the church in due time.

East Providence.—The pastor, Rev. L. G. Horton, received upon the same date 1 by letter and 2 on probation.

Central Falls.—Four were received on probation by Pastor Rich; and thus the year opens very encouragingly with this church.

Pawtucket, Thomson Church.—One was received into full membership and 2 on probation. Rev. J. H. Newland is pastor.

Pawtucket, First Church.—The pastor, Rev. P. M. Vinton, took for his theme at the communion service, May 1, "I will"—it being the answer which every Methodist gives to the question in the Discipline, "Will you contribute of your earthly substance, according to your ability to the support of the Gospel and the various benevolent enterprises of the church?" Query: "Wouldn't this theme be applicable to other pulpits besides that of First Church, Pawtucket?"

The exercises of the evening were under the charge of the Epworth League. The theme was "Missions," and some very fine papers were read. The young people of this church are energetic workers.

Attleboro.—A special interest has developed in connection with the work of the Sunday-school. Last Sabbath 25 presented themselves as seekers, among them the youngest daughter of the pastor, Rev. R. Povey. With such an opening of the new year, pastor and people have good cause for rejoicing.

Mansfield, Emanuel Church.—The new pastor, Rev. Chas. E. Beal, has from all accounts met with unusual success in winning the hearts of this people. Very strong words of praise have reached your correspondents. A new hope animates the entire church. A year of prosperity is thus predicted.

MELBOR.

Brookton and vicinity.

The fourth and last meeting, for the year, of the Brookton and vicinity Methodist Social Union was held in Hotel Belmont, Brookton, May 9, President Lewis Alden, of Holbrook, presiding. The social hour was enjoyed by all. At 7 p. m. the communion was celebrated in the dining hall, where a bountiful repast was served. The regular routine business being transacted, the following new pastors were introduced and spoke briefly: Revs. O. A. Farley, of Whitman, P. H. Spear, of Franklin Chapel, L. H. Massey, of East Bridgewater, G. W. Hunt, of Campello, and J. K. Johnson, of Pearl St. The address of the evening was delivered by Rev. D. P. Leavitt, of Southport. The subject, "The Mission of the Methodist to-day," which was treated in a clear, forceful and masterly manner. A vote of thanks was given Bro. Leavitt for his most excellent address. The necessary committees were appointed, and arrangements made to continue the good work of the Union next year.

Brookton.—Rev. F. P. Parkin enters upon his fourth year at the Centre Church under the most encouraging circumstances. May 1, one was received on probation and from probation. Sunday morning—May Day—a "sunrise prayer meeting"—was held from 5 to 6 a. m. Over one hundred were present, and the meeting was deeply spiritual.

East Bridgewater.—Rev. L. H. Massey has been cordially received by his people, and finds the prospects encouraging. His predecessor, Rev. J. Y. Geisler, left the charge in excellent condition, and he proposes to keep it so. The communion service was largely attended. The Sunday-school is growing, the Epworth League is doing excellent work, and several have already asked the prayers of the church.

North Easton.—Rev. C. N. Hinkley is encouraged as he enters upon his second year's work, by seeing 3 persons start in the Christian life. May 1, one was received from probation. Rev. H. S. Smith, a super-annuated preacher, who has resided on the charge for six years, died of consumption, April 21. Brief services were held at his residence by Revs. Clark and Hinkley, after which his body was taken to Vermont, his native State, for burial.

Whitman.—Rev. O. A. Farley has been warmly received by his people, and finds an encouraging field in which to labor. He is entering upon his work with enthusiasm, and is expecting God's blessing to attend his efforts.

Campello.—Both from the secular press and from the members of the church most appreciative words are spoken of the new pastor, Rev. G. W. Hunt.

Franklin Chapel.—The pastor, Rev. F. H. Spear, has just taken unto himself a wife, and the brethren at the Chapel have taken unto themselves a new pastor. Both are highly pleased with the choice they have made, and are expecting a pleasant and profitable year together.

Pearl St.—The new pastor, Rev. J. E. Johnson, has entered upon his work with much zeal, and is highly pleased with the outlook. Some have already started in the Christian life.

Cochasset.—Rev. R. Clark is entering upon his second year in this field. There is a burdensome debt on this church which Bro. Clark hopes to remove during the year. He already has some \$400 pledged. May success crown his efforts!

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East Providence.—The pastor, Rev. L. G. Horton, received upon the same date 1 by letter and 2 on probation.

Central Falls.—Four were received on probation by Pastor Rich; and thus the year opens very encouragingly with this church.

Pawtucket, Thomson Church.—One was received into full membership and 2 on probation. Rev. J. H. Newland is pastor.

Pawtucket, First Church.—The pastor, Rev. P. M. Vinton, took for his theme at the communion service, May 1, "I will"—it being the answer which every Methodist gives to the question in the Discipline, "Will you contribute of your earthly substance, according to your ability to the support of the Gospel and the various benevolent enterprises of the church?" Query: "Wouldn't this theme be applicable to other pulpits besides that of First Church, Pawtucket?"

Rev. W. Canham was cordially received at Old Orchard and Saco Ferry. Arrangements have been made for the Sabbath evening meeting to be under the direction of the Epworth League on the evenings when the preacher in charge is absent from the Ferry. This is a forward movement.

P.

NEW HAMPSHIRE CONFERENCE.

Concord District.

To the preachers and people of Concord District this correspondent sends, through the Herald, from far-away Omaha, his hearty greetings. He does this from one of the finest homes in this city of 140,000 people, situated on the corner of Dodge and 19th Sts. Correspondence directed here will receive due attention.

The quarterly conferences of the first and second quarters in some instances will necessarily be held together the present year. Any pastors who for special reasons desire their first quarterly conference before the close of the General Conference, will please write the presiding elder.

Bro. S. P. Heath will supply Bow instead of Bro. Estes. East Sandwich will be connected with Moultonboro instead of South Tamworth. With these changes, the work as arranged at Conference is believed to be generally satisfactory, and prayer is made that the workers may be found "standing fast with one mind and in one spirit striving together for the faith of the Gospel."

S. C. K.

Mr. and Mrs. Frederick Rejoice Because

Hood's Sarsaparilla Rescued Their Child from Scrofula.

For Scrofula, Salt Rheum, and all other foul humors in the blood of children or adults, Hood's Sarsaparilla is an unequalled remedy. Read this:

"We are so thankful to Hood's Sarsaparilla for what it did for our little girl that we make this statement for the benefit of other anxious parents and

Suffering Children

Our girl was a beautiful baby, fair and plump and healthy. But when she was two years old, scrofula broke out behind her ears and spread rapidly over her head and forehead down to her eyes, and into her neck. We consulted one of the best physicians in Brooklyn, but nothing did her any good. The doctors said it was caused by a scrofula humor in the blood. Her head became

One Complete Sore

offensive to the smell and dreadful to look at. Her general health waned and she would lay in a large chair all day without any life or energy. The sore caused great itching and burning, so that at times we had to restrain her hands to prevent scratching. For three years

She Suffered Fearfully

with this terrible humor. Being urged to try Hood's Sarsaparilla we did so. We soon noticed that she had more life and appetite. The medicine seemed to drive out more of the humor for a short time, but it soon began to subside, the itching and burning ceased, and in a few months her head became entirely clear of the sore. She is now perfectly well, has no evidence of the humor, and her skin is clear and healthy. She seems like an entirely different child, in health and general appearance, from what she was before taking

Hood's Sarsaparilla

This Testimonial

Is an illustration of what Hood's Sarsaparilla is doing for the sick and suffering every day, from Maine to California. In the light of these facts can you say that the work of an honest concern like ours is not beneficent to the human race? Write for our full leaflet free.

HOOD'S PILLS cure Liver Bile, constipation, biliousness, jaundice, sick headache, indigestion.

Porcelain Picture;

An Elegant Holiday Gift.

We are also making in best style and finish all the novelties of the day:—

Crayons, Pastels, India Inks, and Water Colors, as well as Art Squares and La Petite's among the smaller work. Lowest prices and good work. Call and examine at Studio,

493 WASHINGTON ST., BOSTON.

FRUIT EVAPORATOR

The Standard Machine for Evaporating Fruit. The BLYMYER IRON WORKS CO., CHICAGO.

IMPROVED CHURCH CUSHIONS

Can refer to over 1,000 churches. Send for samples and prices.

C. W. BENT & O.

10 Charlestown Street, Boston.

CHURCH ORGANS

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THE BUSY MAN'S MAGAZINE

"It is not only the 'Busy Man's Magazine,' it is the 'Busy Woman's Magazine.'—such is the verdict of the 'Nickleby State Normal School.'"

IT PLEASES EVERYBODY.

Miss Frances Willard.—"The bright outlook window in Christendom for busy people. We know of one high railroad official who has a model has a model 21 o'clock at night, and yet has kept well informed of current world events. He reads this Magazine. It gives him a running commentary on important events, besides a digest of the best articles in contemporary magazines."

Chicago Interior.—"The Review of Reviews of New York, has come to the rescue of busy people. We know of one high railroad official who has a model has a model 21 o'clock at night, and yet has kept well informed of current world events. He reads this Magazine. It gives him a running commentary on important events, besides a digest of the best articles in contemporary magazines."

Price 25c. \$2.50 a Year.

AGENTS WANTED. CLUB RATES ON APPLICATION. Send Ten Cents. THE REVIEW OF REVIEWS, New Sample Copy.

23 Astor Place, New York.

STOVES AND FURNACES,

have received the HIGHEST AWARD in the gift of any New England Institution. GOLD MEDALS at two succeeding exhibitions of the Massachusetts Charitable Mechanics Association. A deserved compliment to highest grade.

Sold by leading Stove Dealers.

WEIR STOVE CO., TAUNTON, MASS.

BAD COMPLEXIONS.

Imples, blackheads, red, rough, and oily skin, red, such hands with shapely nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated

Review of the Week.

Tuesday, May 10.

— Deeming the murderer, to be hanged May 26.

— Death of E. T. Cowdrey, the founder of the well-known pickle manufacturing company.

— The House passes the River and Harbor bill appropriating a total of \$21,335,075.

— Resignation of Hon. C. E. Smith, U. S. minister to Russia.

— A verdict of \$25,000 against the New York Herald in a libel suit.

Wednesday, May 11.

— A mine explosion in the State of Washington kills 30 men.

— Jagger, the defaulting chief cashier of the Rothschilds, arrested in Egypt.

— Gay Rowell Brown pleads guilty to being an accessory to the murder of David B. Searborn, and is sentenced to State Prison for life.

— The President signs the Free Ship bill.

— Henry Randolph, of New York, a well-known magazine writer, dies from poison taken by mistake.

Thursday, May 12.

— A new indictment against the officials of the Whiskey Trust.

— Palacios's troops in Venezuela, led by an American, win a victory over the insurgents.

— The workers for equal suffrage form a national organization in the electropoles of the Federal Suffrage Association of the United States.

— The Belgian chamber votes unanimously in favor of suffrage reform.

— Another of the disorderly housekeepers in New York arrested by Dr. Parkhurst, sent to jail.

Friday, May 13.

— The Senate passes the bill to enlarge the Yellowstone National Park.

— Launch of the gunboat "Castine" at Bath, Me.

— Great Britain accepts the invitation of this country to an international monetary conference.

— Terrible tornado in Tennessee.

— Death of Mrs. Spoford, the wife of the librarian of the Congressional Library.

— Elin Pasha reported to be still alive, but to have lost his eyesight.

Saturday, May 14.

— Appropriation for a new mint in Philadelphia voted in the House.

— Sixty persons drowned by the collapse of a raft near Brody, in Austrian Galicia.

— Negro colonists in Oklahoma starving.

— A serious revolt breaks out in the Society Islands; war-ships sent to the scene of trouble.

— The floods in the Mississippi River reach a critical point.

Sunday, May 15.

— Massachusetts undertakers resolve against Sunday funerals.

— Opening of the great railroad bridge at Memphis.

— Vermont farmers to receive \$30,000 in bounty for their sugar.

— T. Jefferson Coolidge confirmed as Minister to France.

— Dr. A. P. Atterbury (Presbyterian), president of the New York Sabbath Society, joins hands with Dr. Parkhurst in his attempt to reform New York; Hattie Adams sentenced to nine months in the penitentiary.

Monday, May 16.

— A sharp and lively debate on the Sundry Civil bill in the House; the Senate discusses the Naval bill.

— Unsuccessful attempt in Venezuela to assassinate the minister of finance with dynamite.

— Thirty persons killed in Buenos Ayres by the collapse of a skating rink.

— A charge that \$5,000 defective rifles have been passed off upon the German army, to be investigated by the government.

— A Roman Catholic chauntiqua projected.

— An archivist try to wreck a street car at Budapest; a dynamite cartridge shatters a car wheel.

Tuesday, May 17.

— The Childs-Drexel Home for Disabled Printers, dedicated at Colorado Springs.

— By William Astor's will John Jacob, his son, gets nearly all the estate.

— Unexpected death of Col. Henry G. Parker, of the Saturday Evening Gazette.

— The Senate discusses the increase of the Navy.

— The granite-cutters' strike promises to be general.

— An immense waterpout in the vicinity of Perth Amboy, N. J., and down many miles.

— The relief ship "Comet" arrives at Riga, Russia.

Wednesday, May 18.

— Western Missouri and Kansas again suffering from floods.

— Justice Hadam and Secretary Morgan said to have been selected as arbitrators, and ex-Minister Phelps as chief conciliator, on the part of the United States in the Bering Sea arbitration.

— The clause of the English Bill of Rights permitting illiterate voting repealed by the House of Commons.

Thursday, May 19.

— A stage in California held up by robbers who secure about \$25,000.

— A discovery that the czar's palace at Gatchina has been undermined by nihilists, and explosives laid.

— A railroad collision occurs during a storm, near Cleve, O.; a dozen persons reported killed.

— The Mississippi overflows its banks in three States; cellars flooded in St. Paul, and elevators in St. Louis.

— Thirty thousand granite-workers locked out.

— Death of Senator Barbour of Virginia.

— A mad or vicious dog bites nine persons in Lynn before he is killed.

— The Carnegie interests in Pittsburgh to be consolidated; Mr. Carnegie to retire from the active management.

— The Arapahoe and Cheyenne Indians declare that they have been robbed by the attorneys they employed, for the sale of land.

Friday, May 20.

— At a stage in California held up by robbers who secure about \$25,000.

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Saturday, May 21.

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Sunday, May 22.

— At a stage in California held up by robbers who secure about \$25,000.

— A discovery that the czar's palace at Gatchina has been undermined by nihilists, and explosives laid.

— A railroad collision occurs during a storm, near Cleve, O.; a dozen persons reported killed.

— The Mississippi overflows its banks in three States; cellars flooded in St. Paul, and elevators in St. Louis.

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Monday, May 23.

— At a stage in California held up by robbers who secure about \$25,000.

— A discovery that the czar's palace at Gatchina has been undermined by nihilists, and explosives laid.

— A railroad collision occurs during a storm, near Cleve, O.; a dozen persons reported killed.

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Tuesday, May 24.

— At a stage in California held up by robbers who secure about \$25,000.

— A discovery that the czar's palace at Gatchina has been undermined by nihilists, and explosives laid.

— A railroad collision occurs during a storm, near Cleve, O.; a dozen persons reported killed.

— The Mississippi overflows its banks in three States; cellars flooded in St. Paul, and elevators in St. Louis.

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— The Carnegie interests in Pittsburgh to be consolidated; Mr. Carnegie to retire from the active management.

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Wednesday, May 25.

— At a stage in California held up by robbers who secure about \$25,000.

— A discovery that the czar's palace at Gatchina has been undermined by nihilists, and explosives laid.

— A railroad collision occurs during a storm, near Cleve, O.; a dozen persons reported killed.

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— The Arapahoe and Cheyenne Indians declare that they have been robbed by the attorneys they employed, for the sale of land.

Thursday, May 26.

— At a stage in California held up by robbers who secure about \$25,000.

— A discovery that the czar's palace at Gatchina has been undermined by nihilists, and explosives laid.

— A railroad collision occurs during a storm, near Cleve, O.; a dozen persons reported killed.

— The Mississippi overflows its banks in three States; cellars flooded in St. Paul, and elevators in St. Louis.

— Thirty thousand granite-workers locked out.

— Death of Senator Barbour of Virginia.

— A mad or vicious dog bites nine persons in Lynn before he is killed.

— The Carnegie interests in Pittsburgh to be consolidated; Mr. Carnegie to retire from the active management.

— The Arapahoe and Cheyenne Indians declare that they have been robbed by the attorneys they employed, for the sale of land.

Friday, May 27.

— At a stage in California held up by robbers who secure about \$25,000.

— A discovery that the czar's palace at Gatchina has been undermined by nihilists, and explosives laid.

— A railroad collision occurs during a storm, near Cleve, O.; a dozen persons reported killed.

— The Mississippi overflows its banks in three States; cellars flooded in St. Paul, and elevators in St. Louis.

— Thirty thousand granite-workers locked out.

— Death of Senator Barbour of Virginia.

— A mad or vicious dog bites nine persons in Lynn before he is killed.

— The Carnegie interests in Pittsburgh to be consolidated; Mr. Carnegie to retire from the active management.

— The Arapahoe and Cheyenne Indians declare that they have been robbed by the attorneys they employed, for the sale of land.

— Dr. A. B. Leonard commands anew our admiration at this Conference by advocating such measures as seem to him for the best good of the church. His moral intuitions are keen, and he expresses his convictions in a forcible and courageous way. We were especially pleased, when the absurd effort was made to make the sessions of the committee on the Episcopacy secret, to listen to his hearty denunciations of the proposed practice.

— Rev. A. Carman, D. D., General Superintendent of the Methodist Church of Canada, made a delightful impression as a member of the Ecumenical Conference in social contact and by forcible and charming speech. Much was, therefore, expected from him as fraternal delegate to this Conference; and this generous expectation was happily realized. He captured the large audience from his first paragraph, and held their enthusiastic attention until he closed. In a later issue we shall favor our readers with some of the best things that he said.

— Dr. Earl Cranston is not only one of the ablest and most successful of the Book Agents, but he is showing himself to be one of the very valuable members of this body. He speaks forcefully and lucidly upon the important matters under consideration. In the committee on the Episcopacy he spoke against the election of more bishops, and also against restricting the bishops. We have been highly gratified at the positions taken by him at this Conference.

— Dr. J. W. Hamilton's speech upon the report of the Commission on the Constitution receives hearty commendation as strong, lucid and pointed. He is an important factor in this body.

— Dr. Gray and his associates are making an exceptionally good *Daily Christian Advocate*. Dr. Gray certainly has the editorial instinct. We are sure, however, that he finds no gratification in the electropoles of the bishops and the reversed dead of the General Conference, which lately appeared. The faces presented were pitiable caricatures.

The General Conference.

(Continued from Page 1.)

this body, and that it will not be resumed in the General Conference.

In the evening a regular session of the Conference was held, with Bishop Foster in the chair, to listen to the addresses of General Superintendent Carman, of the Methodist Church of Canada, and Dr. Cottrell, of the Colored Methodist Church, fraternal delegates from their respective denominations.

Saturday, May 14.

No session.

The General Conference, as a body, at the request of the municipal authorities of Lincoln, Neb., visited that city.

Saturday evening a mass meeting was held in Exposition Hall, in the interest of the Freedmen's Aid and Southern Education Society, Dr. Hartzell presiding. Addresses were made by Bishops Mallalieu and Walden, Drs. Rust, Thielkeld, Mason, Wilson and Hill.

Sunday, May 15.

[Special Dispatch.]

The churches were thronged on this pleasant Sunday to hear able representatives of the Conference, who supplied nearly all the evangelical churches. Dr. Buckley and Bishop Cottrell, of the Methodist Church of Canada, at Hancock Park; Drs. Warren, Hamilton and Brodbeck preached at important churches.

In the afternoon an immense meeting was held in Exposition Hall under the auspices of the American Sabbath Union, Bishop Newman presiding. There were more than 4,000 people in the hall, and the number who sought vainly for admission was so great that an overflow meeting was held in the Baptist church near by, and even then the people who would hear were not accommodated. Forcible and eloquent addresses were made by Dr. H. Knowles, Col. Elliott F. Shepard, Bishop H. W. Warren, Judge Lawrence, Drs. J. T. Edwards, G. S. Chadbourne, Bishop Nind, and Dr. J. W. Hamilton. Bishop Nind made one of the most notable and inspiring addresses ever heard upon "The Sabbath and Christian Activity." (We shall furnish the full text of this address for our readers.)

Monday, May 16.

Bishop Hurst in the chair.

Under the call for the resolutions, the Woman Question made its appearance, and caused an animated discussion for a few minutes. Dr. Kynard stated that the names of two women had been reported as reserve delegates from one of the Annual Conferences, and called upon the Conference to refer the matter to the committee on Judiciary, that the law of the church upon the eligibility of women as lay delegates might be freely and plainly expounded. He said that the committee should fully consider this matter, and frankly express its opinion upon the same.

Dr. Buckley opposed the sending of the resolution to the committee on Judiciary. The whole question would soon come before the Conference in the report of the committee on Lay Delegation; he believed that it was a waste of time to hand any more resolutions of this kind to the overworked committee on Judiciary.

Dr. D. H. Moore said that he could not understand why some brethren were so nervous and restless at any allusion to this question. The subject was constantly coming before the church, and he believed that the committee on Judiciary should be called upon to express its honest judgment upon the question.

Dr. J. W. Hamilton said that the Judiciary committee should say to this Conference and to the church how much the word "layman" included. If it included women, let it be declared so frankly.

By a large majority vote, which was followed by a loud outburst of applause, it was referred to the committee on Judiciary.

The memorial services were then resumed, and tributes of five minutes in length were read as follows: Upon Rev. Christian Blum, by Rev. Geo. Able; Dr. Geo. S. Hare, by Dr. James M. King; Dr. M. M. Bovard, by Dr. W. S. Matthew; Dr. Wm. H. Olin, by Dr. Manley Hard; Dr. Jas. S. Smart, by Dr. L. R. Fiske; Chancellor Harrison, by Dr. Rankin.

The action of the committee upon the Episcopacy, as outlined in report of Friday afternoon, was then made in a series of reports by Dr. Buckley. A most interesting and exciting hour followed. There was an other effort made by the candidates for the episcopacy and their friends to delay immediate adoption of the reports by the Conference. The recommendation that no more bishops be elected at this session of the Conference, was adopted by a very large vote. The report telegraphed to the public that the Conference had decided to elect four new bishops, has no foundation in fact. All the other recommendations of the committee were adopted, save the matter of the resignation of the Bishops, which was under consideration when a motion to adjourn was made and carried.

In the afternoon, at 3 o'clock, Bishop Thoburn delivered in Exposition Hall a most interesting and eloquent address upon the work of the Woman's Foreign Missionary Society in India.

In the evening, Dr. A. J. Palmer, of New York, gave his great lecture at the First Methodist Church upon "The Die-No-Mores."

The Conferences.

(See also pages 2 and 7.)

NEW ENGLAND CONFERENCE.

Boston District.

Preachers' Meeting.—Rev. E. O. Murray, of Chicago, delivered an address on "The Black Pope in Chicago," on Monday last. He sang "The Little Red School-house."

Also, Rev. C. H. Hanford, for a special committee appointed by the Preachers' Meeting, introduced an appropriate series of resolutions on the death of Mary A., wife of Rev. R. H. Howard, which were unanimously passed.

St. John's, South Boston.—Wednesday evening, May 11, a reception was given to Rev. Willard T. Perrin and wife. The parlors of the vestry were fitted up with draperies, rugs, easy chairs, pictures, flowers, singing birds, and an illuminated motto, "Welcome to the Pastor," over twenty feet in length. An address of welcome was given by Bro. Albert Williams, with greetings from the official board, and also from the Ladies' Social Circle, who arranged for the reception; and presented Mrs. Perrin with a large bouquet of Jacquemont roses from the Epworth League. Rev. Dr. Banks, the former pastor, made suitable remarks. Mr. Perrin replied appropriately, and Mrs. Perrin tendered thanks for her gift. The pastors of several other churches offered words of welcome. General handshaking was followed by refreshments.

Jamaica Plain.—Epworth League anniversary, Comey Chapter, was held Sunday evening, May 15. The church was decorated with simple but the taste, while the new banner was an object of beauty and satisfaction to all. Miss Jean Preston, a deaconess from the New England Deaconess Home, spoke with great force upon "Methods and Aims," strengthening the points with incidents from her own work. With this exception, all the excellent program was furnished by the local chapter, and included reports of the General League and Comey Chapter, the League motto, and words of encouragement and hopeful prophecy from the new pastor, Rev. James Yeames. Miss Alice E. Austin is president of the League.

Highland Church.—The anniversary of the Epworth League was observed last Sunday by special services, beginning at 6 A. M. with a love-feast and consecration service. Notwithstanding the early hour and the inclemency of the weather, about forty members of the League were present at this service. At 10:30 A. M., the pastor, John Galbraith, preached a special sermon to the Epworth League, taking as his text Matt. 16:24. In the evening, the League listened to a very interesting address by James L. Gordon, general secretary of the Y. M. C. A., and special music was furnished for the occasion. The services of the day proved so interesting that it was voted to have an Epworth League rallying day in the autumn, with similar services, and to extend an invitation to the sister Leagues to join them.

Newton Lower Falls.—Recently the Epworth League gave a cordial reception to the pastor, Rev. J. H. Twombly, D. D., and family. A substantial token of their regard was presented to him, together with assurances of hearty co-operation and support in his work.

Milford.—Music, a banquet, and addresses were the order at the hearty reception given to the new pastor, Rev. Luther Freeman, and wife, Revs. J. B. Wicks, W. Woodbury, L. G. Barrett, and E. S. Tingley, who, as did also Mr. Freeman himself. C. M. W. Earle was master of ceremonies. Mr. Aldrich and the Misses Reed and Roberts furnished the music, which was excellent.

North Boston District.

West Somerville, Park Ave.—Without special meetings, there is a continual revival. Many have been converted, and new classes have been formed. Recently fifty were taken into the church. Rev. John H. Mansfield, pastor.

Hudson.—The year has opened propitiously. The preceding pastor, Rev. N. B. First, left the church in good condition. The people gave the new pastor, Rev. G. H. Perkins, a delightful reception, April 27. The first quarterly conference was held on May 6. The salary is advanced to \$2,000.

Highland Church, Lowell.—At the first quarterly conference a unanimous vote of thanks was extended to Presiding Elder Lindsay for his manifested interest in this church during the past three months. The salary of the pastor, Rev. Charles Tilton, was raised \$200. A most hopeful spirit prevailed. The weekly-offering subscriptions have been doubled. The parsonage has been newly papered, and will be thoroughly refurnished next fall. Sunday evening, May 8, three persons asked prayers. The church will celebrate the 10th anniversary of the dedication of the chapel, Wednesday, June 15.

Lynn District.

Swampscott.—Rev. E. P. Telford commenced service with this church on Sunday, May 15, to continue for two weeks. Mrs. W. J. Hambleton, the pastor's wife, has been confined to her home for some weeks, but is now recovering quite rapidly.

Cliffdale.—On his return for the third year, the pastor, Rev. C. H. Walters, was given a very pleasant reception. Representatives of each society of the church spoke; also, beside the pastor, Revs. G. H. Phinney, E. S. W. Platt, A. E. Cross, and C. K. Flanders.

People's Church, Newburyport.—E. P. Telford and wife have been with this church sixteen days. The church has been greatly revived, and 16 have professed to have found the Lord. The pastor, Rev. W. F. Lawford, writes: "Bro. Telford is the best evangelist that has ever been in our city. He has the hearts of the people. We wish he could have stayed longer."

North Andover.—Rev. T. C. Martin has received a kind welcome, and the work is opening pleasantly. The parsonage has been papered and painted, and provided with new parlor furniture.

NEW HAMPSHIRE CONFERENCE.

Dover District.

The work opens well in this district. Most of the workers retain the same old fields, and are therefore able to push the work begun already, for further victories, without the necessity of special study of the situation.

At Mountville Bro. Crowley has moved his good wife into the parsonage, and the people, delighting in his re-appointment, increase his claim \$50 over last year; while he, having passed the threescore and ten years, proves by energetic labors more abundant than the time which has elapsed since a man

The Conferences.

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Jamaica Plain.—Epworth League anniversary, Comey Chapter, was held Sunday evening, May 15. The church was decorated with simple but the taste, while the new banner was an object of beauty and satisfaction to all. Miss Jean Preston, a deaconess from the New England Deaconess Home, spoke with great force upon "Methods and Aims," strengthening the points with incidents from her own work. With this exception, all the excellent program was furnished by the local chapter, and included reports of the General League and Comey Chapter, the League motto, and words of encouragement and hopeful prophecy from the new pastor, Rev. James Yeames. Miss Alice E. Austin is president of the League.

Highland Church.—The anniversary of the Epworth League was observed last Sunday by special services, beginning at 6 A. M. with a love-feast and consecration service. Notwithstanding the early hour and the inclemency of the weather, about forty members of the League were present at this service. At 10:30 A. M., the pastor, John Galbraith, preached a special sermon to the Epworth League, taking as his text Matt. 16:24. In the evening, the League listened to a very interesting address by James L. Gordon, general secretary of the Y. M. C. A., and special music was furnished for the occasion. The services of the day proved so interesting that it was voted to have an Epworth League rallying day in the autumn, with similar services, and to extend an invitation to the sister Leagues to join them.

Newton Lower Falls.—Recently the Epworth League gave a cordial reception to the pastor, Rev. J. H. Twombly, D. D., and family. A substantial token of their regard was presented to him, together with assurances of hearty co-operation and support in his work.

Milford.—Music, a banquet, and addresses were the order at the hearty reception given to the new pastor, Rev. Luther Freeman, and wife, Revs. J. B. Wicks, W. Woodbury, L. G. Barrett, and E. S. Tingley, who, as did also Mr. Freeman himself. C. M. W. Earle was master of ceremonies. Mr. Aldrich and the Misses Reed and Roberts furnished the music, which was excellent.

North Boston District.

West Somerville, Park Ave.—Without special meetings, there is a continual revival. Many have been converted, and new classes have been formed. Recently fifty were taken into the church. Rev. John H. Mansfield, pastor.

Hudson.—The year has opened propitiously. The preceding pastor, Rev. N. B. First, left the church in good condition. The people gave the new pastor, Rev. G. H. Perkins, a delightful reception, April 27. The first quarterly conference was held on May 6. The salary is advanced to \$2,000.

Highland Church, Lowell.—At the first quarterly conference a unanimous vote of thanks was extended to Presiding Elder Lindsay for his manifested interest in this church during the past three months. The salary of the pastor, Rev. Charles Tilton, was raised \$200. A most hopeful spirit prevailed. The weekly-offering subscriptions have been doubled. The parsonage has been newly papered, and will be thoroughly refurnished next fall. Sunday evening, May 8, three persons asked prayers. The church will celebrate the 10th anniversary of the dedication of the chapel, Wednesday, June 15.

Lynn District.

Swampscott.—Rev. E. P. Telford commenced service with this church on Sunday, May 15, to continue for two weeks. Mrs. W. J. Hambleton, the pastor's wife, has been confined to her home for some weeks, but is now recovering quite rapidly.

Cliffdale.—On his return for the third year, the pastor, Rev. C. H. Walters, was given a very pleasant reception. Representatives of each society of the church spoke; also, beside the pastor, Revs. G. H. Phinney, E. S. W. Platt, A. E. Cross, and C. K. Flanders.

People's Church, Newburyport.—E. P. Telford and wife have been with this church sixteen days. The church has been greatly revived, and 16 have professed to have found the Lord. The pastor, Rev. W. F. Lawford, writes: "Bro. Telford is the best evangelist that has ever been in our city. He has the hearts of the people. We wish he could have stayed longer."

North Andover.—Rev. T. C. Martin has received a kind welcome, and the work is opening pleasantly. The parsonage has been papered and painted, and provided with new parlor furniture.

NEW HAMPSHIRE CONFERENCE.

Dover District.

The work opens well in this district. Most of the workers retain the same old fields, and are therefore able to push the work begun already, for further victories, without the necessity of special study of the situation.

At Mountville Bro. Crowley has moved his good wife into the parsonage, and the people, delighting in his re-appointment, increase his claim \$50 over last year; while he, having passed the threescore and ten years, proves by energetic labors more abundant than the time which has elapsed since a man

was born does not determine the location of that thing called "the dead line." Bro. C. not only does his own work well, but volunteers cheerfully and gladly to supply during the month of May for the sick Bro. Davis at Tuftonboro, who is under treatment in Boston for a bad case of hemorrhoids, the result of faithful army service; for which he should receive not less than \$40 per month pension, instead of the pittance of \$14—the last \$4 being a recent increase.

Centerville starts out with great courage under the administration of its proved leader. The Easter concert with which the first Sabbath of the year closed was a grand success, reporting an attendance of 450; and 180 persons were counted in the congregation at the Sunday morning preaching service. The veteran by whom the foundations were laid has reason to thank God and take courage as he sees the splendid results of his labors and gardens materializing here.

Graceland St., Lawrence, opened the year grandly, making the annual subscription for church work, and easily providing for the church bills under the management of their prince of solicitors, C. H. Hartwell, delegate to the General Conference now in session at Omaha. Three hundred were reported as welcoming the pastor at the Sunday morning sermon, and "standing room in the evening" commanded a premium, the occasion being the Easter concert service.

St. Mark's may expect to "do exploits" this year for the Lord, the people already being masters of the situation, and the leader trained and accustomed to lead. The General Conference should this year see the glory of the Lord manifest in all its seven churches in Lawrence. God give us to see it!

G. W. N.

MAINE CONFERENCE.

Lewiston District.

East North Yarmouth.—Sister Hannah T. Pratt, of Canada, Portland, Me., has been for a few days past laboring with this church and pastor, Rev. J. F. Keith, with good results. Many souls have been at the altar; backsliders have been reclaimed; the church has been revived, and the indications are that the future prospects for this church are better than at any time in its history. The pastor writes: "Sister Pratt is one of our most able speakers, earnest in her appeals, strong in faith, bound for victory every time. Any church that needs revival work will be more than satisfied to secure her labors with them."

It is beyond any question that Old Orchard Beach is one of the finest on the coast; and one of the most favored spots for a hotel is that occupied by the Bay View at Ferry Beach. This popular hotel, where so many have found comfort and rest, is still under the management of Mrs. E. M. Manson, proprietor. Mr. A. C. Manson the courteous manager. Few hotels on the coast are so favorably located to enjoy the cool sea air with the best of facilities for bathing—the beach at low tide affording a safe and attractive playground for children. For additional particulars notice advertisement in another column.

A first-class, respectable, comfortable home in New York! Thousands of people would like to spend a week in New York, but the grand hotels are too expensive and the cheap ones are too cheap.

Mr. Tilly Haynes of Boston has secured a lease of the Broadway Central Hotel, in the heart of the city, on the most favorable terms, and is expanding over one hundred thousand dollars in an entire reconstruction of the property, and will open it July 1st as a first-class, great popular Family House on the American plan, similar to what has proved so phenomenal a success at the United States Hotel, Boston.

The location is excellent; the new cable cars on Broadway reach every fashionable store, theatre and attraction of the city and transfer with all cross town lines, reaching every station, dock and ferry in town.

One of the attractive features of the pottery exhibited at Jones, McElroy & Stratton's are the decorated plant pots and pedestals used in bay windows and vestibules of fine houses. Burnt-on terra cotta, which hold the common earthen plant pot of the capacity of half a bushel or a bushel, and cost up to \$100, are the fashion.

If you hold "farm loans" made by companies that have failed, total loss may ensue unless your loans are in honest and experienced hands. Send the applications as below, and you will receive a report (no charge), references and cash offer. You can then decide between a slow foreclosure and quick cash. Better make a note of this. Address F. A. Whitman, Lowell, Mass.

ALASKA

SUMMER EXCURSIONS TO ALASKA.

Two parties are forming under Raymond & Whitcomb's direction for excursions to Alaska and the Yellowstone Park the coming season. In each case there will be a 50 days' tour. The outward journey is to be over the picturesque Canadian Pacific route, with stops at Banff Hot Springs, the Great Glacier